

DOMINICANA

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No. 4

CHRIST'S MASS

KEVIN CONNOLLY, O.P.

May the offering of this day's festival be pleasing to Thee, O Lord, we beseech Thee; that by Thy grace we may, through this sacred intercourse, be found like unto Him in whom our nature is united unto Thee: Who liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. Amen. (Secret of the First Mass.)

The snow had become a brownish-gray slush and the people going to mid-night Mass crunched and splashed it underfoot as they threaded their way along the crowded sidewalk. They passed by the gaily-decorated taverns filled to capacity with Christians celebrating the birth of Christ. They streamed under the theatre marquee, the lights of which proclaimed a gala show to herald the new-born Saviour. On they trudged past shops and mansions to the great stone edifice that would this night become a stable. Inside the Church, the priest bowed reverently to the crucifix in the sacristy and, meditating as he went, walked slowly into the sanctuary and genuflected before the altar. His appearance brought the congregation to its feet and eager, shining faces became attentive as the Holy Sacrifice began. After the prayers at the foot of the altar, the priest ascended to the epistle corner and read the Introit of the Mass: "Why have the Gentiles raged and the people devised vain things?"

In imperial Rome, an emperor, who was called the divine Augustus, rested from his license and thought of his empire. He considered himself to be god. The people built statues to their gods but of what use were they? These statues didn't command fleets and armies. They couldn't say: "Live," and a man would live; nor: "Die," and a man would die. No, he was the people's god because he owned

them body and soul. So he decided to get a tally on his creatures. He gave orders that a census of the whole world should be taken; and, as he was god, it was done. Now, in those days, the whole world, or rather civilization, was really the Roman empire which consisted of a small portion of lower Europe and the Near East. Contained therein was a pocket-sized country called Judea, only recently subjugated by Roman arms. Thither, the royal or divine decree was proclaimed and in the tiny hamlet of Nazareth, Mary and Joseph made preparations to go to their designated registration place which was another little town called Bethlehem. And so was the ancient prophecy fulfilled. Micheas had foretold that from Bethlehem would come the Messiah and there Mary was going, to bring forth her Child who was Jesus. What irony! A sated emperor, to flatter his delusions of being god of the world, sets the time and place for God to come into the world. "Why have the Gentiles raged and the people devised vain things?" No doubt, as they were leaving, Mary and Joseph prayed together that God would bless their journey. Perhaps they recited that verse of the second psalm which is said in the Introit of the mid-night Mass: "The Lord said to me: Thou art my Son, this day have I begotten Thee."

THE GLORIA

The celebrant turns from the epistle side of the altar and stands directly before the tabernacle. The Greek invocation of *Kyrie eleison* has died out and now, through the muffled silence, the priest raises his voice in the familiar paean of praise: *Gloria in excelsis Deo*. Triumphantly and confidently, the choir replies: *et in terra pax hominibus bonae voluntatis*. With living faith, the congregation echoes the sonorous phrases in their hearts. "Glory to God in the highest." Let glory be to Him, not only for His gifts and blessings but also for His trials and chastisements. They think of the power of Him who made the earth out of nothing; they reflect on the magnitude of His only-begotten Son, who this night is to be born. They sing that He alone is holy and He alone is the Lord. But, if the sublimity of so powerful a God, moves them to awe and fear, the glad cry of "peace to men," sets them at ease and fills their hearts with joy and gratitude to this Prince of Peace.

Out on the hills of Judea, it is a cold and clear night. The wind moans around the scraggy cedars and jagged rock formations. A pale moon wanly lights the desolate scene. As their flocks lie motionless at rest, a group of silent shepherds hug their fires. They are an unkempt

lot. Their tattered robes and unwashed bodies mark them as strangers to social concourse. It is a rugged life in the hills and the unceasing fight against the elements and scavengers is hardly conducive to cultured living. Yet, they are wise with a wisdom few attain, the wisdom of Divine Providence and God's all-pervading presence in the world. What else can a shepherd think about in his lonely vigils? What else recurs again and again to his mind, surrounded, as he is, by the vastness of land and sky, confronted, as he is, by the mystery of life? Neither the uproar of the market-place nor the softness of the salon hinders his way to contemplation. Thus they sat, silent and introspective, with their thoughts of God and His promises made of old. Then, into their meditation, broke a great wonder. The night became brighter than day and strange sounds filled the air. Being men, they cowed in terror at the preternatural but, being wise, they heeded the voice that bade them fear not. They listened in wonder to the awesome presence which told them of a great event. At Bethlehem then on the edge of the desert, the Messiah has been born; they will find Him in a manger. Then the sky was covered with a multitude like unto this shining presence and sweet music filled their ears. These men, for whom the Muses did not exist, were the audience of a choir that was truly out of this world. Never would the memory of that heavenly song leave their minds. "Glory to God in the highest: and on earth peace to men of good will."

THE EPISTLE

When the last echoes of the Gloria have been muted in the great vaulted roof, the priest reads a Lesson from the prophet Isaías, describing the Child who is born to us and the Son who is given to us. Immediately afterwards, follows the Epistle. Tonight, the people hear a section of St. Paul's inspired letter to Titus. "Dearly beloved"; the great Apostle is addressing not only his disciple and co-laborer but also all the faithful through the centuries who gather in Churches to hear the Word of the Holy Spirit. "The grace of God hath appeared to all men." Tonight, He will be born again. "Denying ungodliness and worldly desires, we should live soberly and justly and godly in this world." In the taverns, nearby, the juke-boxes sound forth Bing Crosby crooning: "Oh, come all ye faithful;" through the miasma of tobacco, beer and cheap perfume, the gentle words: "Oh, come let us adore Him" impinge on the uncomprehending ears of semi-inebriates. On the stage of a theatre, a svelte singer of flaming ballads acknowledges the holy night by moaning her dreams of a white Christmas.

The priest reads on: "Looking for the blessed hope and coming of the great God and our Saviour Jesus Christ."

In the rear of the Church, a shabby and weather-beaten man kneels. He has spent the joyous eve plodding through the streets to tenement after tenement, looking for rooms. The upkeep of a family of seven was too much to enable him to pay the required raise in rent. Out he must go, and soon, because the landlord has a prospective tenant waiting for the apartment. The man's heart is filled with despair. The words, "No rooms, sorry," beat again and again in his tired brain. A slow, dull anger burns in his breast on remembering the several times he was refused because "we don't allow children." His crushing misery tore a sobbing prayer from his heart: "Oh Christ, come and help me; come and help me." As an echo to his plea, came the words of St. Paul: "Who gave Himself for us . . . that He might cleanse to Himself a people acceptable, a pursuer of good works."

It is a long and tiresome journey from Nazareth to Bethlehem and the jolting, bony back of a donkey is an awkward conveyance. Yet, Mary did not seem to mind, for she smiled her thanks to Joseph when he tried to make her more comfortable. But Joseph was worried. He knew that her time was rapidly approaching. Ominous fears passed through his mind. Suppose the length of the trip and the movements of the donkey should hasten the birth. What could he do? Where could he go for help? He wiped his brow and tried to push away these dire forebodings. Mary noticed his forlorn expression; with a touch of her hand and a gentle smile, she assured him that all would be well. The stars came out and a chill wind blew on their backs. Now they could see the watch fires of Bethlehem, twinkling in the distance. Joseph sighed his relief and spurred on the donkey. When the village was reached, Joseph eagerly scanned the faces of the passers-by, hoping to recognize a relative or friend who might take them to shelter. He peered in vain because there was none there who would know the poor carpenter from Nazareth. Finally, Joseph had a lad point out the local inn. There he led the donkey and knocked on the door. Inside, the sounds of merriment brought bright promise of food, warmth and shelter. How Mary needed them after the long ride in her precarious condition! A rough voice at his elbow called a halt to Joseph's musings and gave words to his desires. A room was wanted and food and. . . . "Sorry, we're all filled up." Joseph's fears rose sharply. "But my wife!! It is her time." The inn-keeper now noticed Mary sitting quietly on the patient beast. She had heard none of the conversation, saw nothing of her surroundings. Her thoughts were wholly fixed on the small movements of divine life in her womb.

The host of the inn became aware of her condition. She looked so young and tender in the soft moonlight that he was of half a mind to make room for them. But then he remembered the commotion of a childbirth. He recalled the pitiful moanings and screamings, the confusion of attendants and equipment, the emotional unrest of all. No, it was quite impossible. There were too many people here, having a good time in their family reunions. No end of complaints would ensue. Joseph waited an eternity for the decision and then heard only a mumbled: "Sorry." A flame of anger flared within him as he looked at the shamed face and averted eyes. Then, once more, cold despair settled on his shoulders and he turned wearily away. The innkeeper salved his conscience with a helpless shrug of his shoulders and returned to the cheer and warmth of the inn. "He came unto His own and His own received Him not."

THE GOSPEL

The drowsy little altar boy has moved the missal and the congregation stands in fustling waves to hear the Christmas story. Over the radio, tonight, Loretta Young will repeat to her breathless young audience the tale of "The Littlest Angel." Lionel Barrymore will thrill adults with his dramatization of Scrooge in the "Christmas Carol." But despite their attractiveness, these stories fall immeasurably short of the simple narration of the Syrian physician we venerate as St. Luke. It is infinitely better, of course, because St. Luke had, as his co-author, the Holy Spirit. But even from a human and literary standpoint, tonight's gospel is an incomparable work of drama. There is no audience for whom it is not appropriate. Its appeal is to a child's heart; yet its depth defies the profound theologian. Its simple, homely language encompasses concepts never to be exhausted by meditation. And so, throughout the great Church, the simple and the wise, the laborer and the professor stand in rapt attention as the story of the Nativity is told once more. They are born on the wings of faith from Rome to Nazareth to Bethlehem. They mingle with the good and the bad because they walk with Mary and Joseph and listen to Caesar and the inn-keeper. They experience the supernatural in the presence of God and feel the human in the person of the shepherds. Joy and fear replace each other in their breasts; faith and hope give birth to charity in their hearts. All creation has a role to play. When God is born angels proclaim the good news; men are present in their goodness and selfishness; animals are represented by the flocks of sheep; on a bed of straw, in a cave of rock, the God-man slumbers. Each one of the

faithful projects himself into the scene. The man who has been hunting for rooms is one with Joseph as he is turned away from the inn. The young wife who, for the first time, senses the throb of another life under her heart, thinks of Mary who carries her divine burden. All the people are with the shepherds who come in faith and are rewarded with love.

Mary was very happy. The sweet, indescribable peace of God permeated her soul even as His ineffable Child filled her womb. But as she gazed on her spouse who, with bowed head, led the way, a feeling of compassion took hold of her. Her heart went out to him whom she loved so sincerely and she thanked God that He called Joseph to be her husband and the Child's foster father. She recalled the surprised hurt in Joseph's eyes when he had first noticed she was with child. She had trusted in God who had begun the work to bring it to fulfillment. She had been confident that Joseph would not betray her. And yet, it must have been hard for him to accept what he could not understand. She remembered the night he had come to their house and told Joachim that he would now take his espoused wife to his own home. Silently she had gathered her few belongings and gone out with him. Love and devotion had glowed in his honest face as he told her of the angel who had explained the mystery and instructed him in his position. Now, Mary knew, he reproached himself for his failure to find decent lodgings when in truth it was Providence that so ordained it.

Nearby were caves, honeycombed in the rocks on the edge of the desert, which served as stables for the animals of travelers. To these Joseph turned for refuge. After selecting the largest and most sheltered, he sadly informed Mary that here they had best spend the night. Joseph employed all his energy and skill to transform the dank cavern into a more habitable dwelling. While he worked, Mary raised his spirits by recounting again the wondrous happenings of the last nine months. She was to repeat that story many times to her Son's disciples, one of whom, St. Luke, would record it for posterity. As she talked, her gentle hands unfolded, smoothed and refolded the tiny garments on which she had devoted such loving care. She felt the thrill of the divine life stirring within her body as a bright star slowly descended from the heavens.

THE CONSECRATION

The midnight Mass comes to its climax. The organ's booming crescendo and choir's resonant chant fade away with the words:

"Blessed is He that cometh in the name of the Lord. Hosanna in the highest." The tinkle of a bell cuts through the roaring silence. The attention of all is riveted on the celebrant as he bows low over the altar and breathes the deathless words over the host. He genuflects and all heads bow; he raises the Host and Christ is before their eyes; he genuflects again and all bow in silent adoration. The wine is consecrated and all behold the Blood whereby their sins are forgiven. The greatest miracle has been worked again. Through eyes of faith, the congregation sees a wonder far beyond the lame walking, the blind seeing and the dead waking. Talk not to them of substance and accidents, substance and essence. They know that what was bread is now Christ, the Son of God. Theirs is the absolute certitude that this Host, although it looks like bread and tastes like bread, is nevertheless the Body of their Lord and Saviour. "Blessed are they that have not seen and have believed."

All Bethlehem sleeps. The wind has ceased to rustle the trees and the hardy night birds have stopped their crying. Across the entrance to the cave, the weary Joseph has lain down in deep repose. In the far corner, on a bed of straw lies the sleepless Maid of Judea. We imagine the celestial court of heaven itself to be, for the moment, hushed in silence as from the House of Gold and Tower of Ivory is ushered forth the Infant Jesus. Further our imagination cannot go. The inscrutable mystery of the Nativity confronts us so that we may only stand and adore. A virgin she was before His conception and a virgin she remains after His birth. The laws of nature are overcome by the Author of nature's laws. But why wonder and marvel? Now is the time for love, not learning. Without doubt, only a mother can appreciate the love that Mary felt as she held her Child to her breast. The joy that rises above space and time was hers as she tenderly wrapped Him in His swaddling bands. This rapture escapes our narrow souls, but all may love in their own measure. All may rise with Joseph at the Infant's first plaintive wails. All may stand trembling in His tiny presence and worship. For this is truly God whom the Mother Mary now gently places in the box of straw that is a manger. Now, salvation has begun and the awesome climax of Christmas has been reached. "This day have I begotten Thee."

ITE MISSA EST

Christmas has now spanned the centuries and merged with that first holy night in Bethlehem. The Eucharistic Christ and the Babe in the manger are the same Lord whom the faithful and the shepherds

have received in their hearts. As the latter left the stable, so do the people step out into the night, rejoicing that their redemption is at hand. A falling snow has already covered the grimy streets with its soft blanket of white. Along the avenue, the tavern's din has subsided and the lights of the theatre have been extinguished. The Peace of Christ has its quiet hour.

"Grant, we beseech Thee, O Lord our God, that we who rejoice to commemorate by these mysteries the birth of our Lord Jesus Christ, may by godly lives, deserve to attain unto fellowship with Him: Who liveth and reigneth with Thee in the unity of the Holy Spirit world without end. Amen." (Postcommunion of the first Mass)

ROCKY ROAD TO RUIN

STEPHEN MURRAY, O.P.



IT IS SO EASY to remember our hopes at the end of the war in 1945 and so disheartening to recognize how utterly they have failed to bear fruit. There was much cheering and flag-waving; people prayed for and promised a peace which would never end. We had seen the last of humanity's scourge, war. Peace was assured for generations to come. We could return to the free and wonderful life which should be ours by national heritage. We had had enough of war. Now was the time for peace. There must surely now be peace.

Our hearts are heavy with shame and weary with disappointment when we realize that, three years later, we are still far from the peace we so eagerly desired. True, the shooting has stopped but only with the uneasy hesitation of an armistice and not with the assuring finality of real peace. The flags are still waving, not now to welcome peace, but to fan reluctant hearts into the state of fiery patriotism which is necessary before the shooting may once more begin. Political eloquence is hard at work with the oratory which means war. No one dares promise peace now. Our leaders realize that, of all the planks in the shaky political platform of today, this would be the weakest. Only three years have passed since the end of the war but, with them, has passed all hope of finding the peace for which that war was fought. There is still deep discord in the world. Disagreement and division have ripped the world to the core; absolutely divergent philosophies are being preached and believed by hearts torn asunder by doubt. Nowhere does true unity, the mother of true peace, exist. It is a dark world indeed.

Yet we know that peace and unity do exist in this world even if they are not of this world. The Catholic Church possesses this unity and displays it for all to see as one of her most prized gifts and precious heritages. She is one the world over, teaching in the Arctic icelands the same truths that are taught in the

Belgian Congo. She is one because she professes, the world over, one faith, one Lord, and one Baptism. Sharing in this union are millions upon millions of souls all over the earth who are bound together in a sacramental unity which defies all attempts at disruption. Through the Sacraments all Catholics become one, loving one another because they love God. Seven steps, as it were, to unity, the Sacraments bring us slowly, but inevitably together; they bring us slowly, but inevitably to God. Many men become One Man, losing their selfish qualities, acquiring the greatness of heart which was Christ's. They seek peace, giving what is due to God and neighbor. The Catholic soul is a generous soul, united in love with all men and at peace in his heart.

THE WORLD HAS ITS OWN WAY

The Catholic way is a strange way in the eyes of the world. The Sacraments are as foreign to the children of darkness as is the Christ who gave those Sacraments. We are superstitious medievalists who place our hopes in unreasoning ritual and silly ceremony. Yet, strange to relate, these very scoffers have themselves set up a system of their own wherein they hope to find the peace which seems always to slip from their narrow, pleasure-grasping fingers. They have set up their own sacraments, sacraments of sin and corruption, synthetic sacraments which will not unite the hearts of men with the golden bond of love but will tear them asunder with the terrific force of hate. Theirs are sacraments which are not the means of sanctification but the sure road to hell and damnation. Still, they hope to find peace and unity in these sacraments, seeing in them the answer to their yearnings and desires. But it is a useless quest, for these worldly sacraments lead not to the unity that brings peace but to the disruptive uneasiness of discontent and unrest.

It is a strange system they have devised, a litany of license standing in bold opposition to everything that might be considered Christian and worthy of the nobility and dignity which is man's. For the Sacrament of Baptism, they have substituted Birth Control; for Confirmation they have adopted Physical Culture, Gluttony has taken the place of the Eucharist and the tribunal of Penance has given way to Freudian Psychoanalysis; Divorce replaces Matrimony and Holy Orders falls to Rugged Individualism while Extreme Unction yields its place to the last official ministration of Euthanasia.

THEIR PART IN PEACE

What has been the contribution to the cause of world unity and peace made by these sacraments of the world? What, first of all, has been the part played by Birth Control in fostering the unity of the human race? Disregard for human life is its only fruit. Catholic truth maintains that God alone has the power of giving and taking life; the Sacrament of Baptism adds to this life, giving it greater abundance and promising a life without end. Those who practice Birth Control deny God's power over life and death and assume it to themselves; in their selfishness they have neither the desire nor the time to give to the raising of children. Tampering with life, they reap death. Birth Control is the first weapon for the disruption of the family. World unity can never exist if society is diseased at its very roots with the evil of broken families. Still these worldlings will continue to look for peace. They fail, and wonder why.

Has Physical Culture played a big part in the search for peace? Is it strength of the body that is needed for peace? Rather is it not strength of soul, strength to be generous, strength to love, strength which comes to the Catholic through Confirmation? With Physical Culture in the scale of the world's values belongs the prevalent deification of the physical sciences. Although admirable in themselves, they are still ordered to the care of the body and, when overemphasized, tend rather to its destruction. We are living in the Golden Age of Physical Comfort; there is no part of the world which cannot be reached in a short space of time. News over a day old is not news; it is history. The earth has become but a large city. To that extent we have achieved unity and are becoming ever more unified. The unity of a few years ago was likened to the unity of the atom. That unity is gone now. It blew up over Hiroshima.

Unity cannot be on the physical level and pass for true unity. All things physical are divisible. They can only help, or hinder, the unity of higher things. To cultivate bodily culture, physical strength, or material power, without regard for anything higher, is not to cultivate or foster unity. If these things are developed without the guide of the soul they lead to chaos. Monsters appear in the land; great dim-witted monsters who play with things like money, power and atoms. It is only by being strong spiritually that we shall have the strength to guide the power of our bodies and of the universe to its proper goal. Confirmation, not

Physical Culture, will help us do this; Confirmation, not Physical Culture, will contribute to world unity.

MORE WAYS TO RUIN

What have Gluttony and Selfishness done to bring about peace? They have succeeded in blinding men to the fellowship which they share in Christ. They have cast a shadow over man's spiritual eyesight; he is prevented from seeing Christ in other men and he heeds not the cries for help from a starving world. Many in Europe are living lives of extreme wretchedness because they have no food, no coal, and no shelter. The glutton, selfish to the core, cares little to help.

On the contrary, the man who believes in the tremendous reality of the most Holy Eucharist, who loves Christ therein contained, will also love Christ no matter wherein He is contained. A fervent reception of Holy Communion is equivalent to a fervent prayer for the welfare of the Mystical Body. It is not selfish, for by receiving Our Lord we seek to become like Him; and in becoming like unto Him, we grow greatly in love, in generosity. These dispositions go a long way toward unity and peace; the selfishness of the glutton does not.

The world takes another step toward its concept of peace and unity with the ministrations of Freudian Psychoanalysis. This is not to condemn the good which can certainly be accomplished by a conscientious straight-thinking psychiatrist; we speak here of the charlatan who attempts to substitute the couch for the confessional, reducing any concept of Christian morality to middle classed, Middle Aged taboos and superstition. He claims for himself the power of cleansing the conscience by removing the restrictive blocs and pent-up impulses of conventional morality and permitting the soul to run headlong, free and easy, into the abyss of self destruction. This is his admirable contribution to peace and unity in the world. Those who go to him, seeking, at least implicitly, the forgiveness of sins, will never find peace. God alone has power to forgive sins and He has not delegated such power to pseudo-psychiatrists. The priest in the confessional has that power. Certainly he contributes more, immeasurably more, to world unity than does any psychiatrist, good or bad. The repentance and forgiveness of the Sacrament of Penance are necessary for peace. In the psychiatrist's office there is no such repentance and forgiveness.

What has divorce contributed to the unity of the human race? The very word itself suggests anything but unity. It is a knife thrust to the very heart of the family. It has weakened the strong foundation upon which world unity must be built. The Catholic Church by preserving whole and incorrupt her doctrine on Christian marriage is the only institution in the world that can assure world unity. The sacrilegious treatment of the sanctity of marriage has gone far toward bringing about the moribund morality of the present day world. Divorce is now the sacrament; permanent union the oddity. The Church has been firm. It is obvious now that she has also been right. True seekers after world unity look with longing on the Church's doctrine on marriage. It is surely the beginning of the answer. But too many refuse to listen.

THE ROAD OF THE RUGGED

There is something virile to the phrase Rugged Individualism. There is something pitiful and sterile about the fact. When man first conceived of himself as an individual, then later as a rugged one, he began what we call the heresy of secularism. God may exist; He does not influence or interest me. I alone am the master of my fate, the captain of my soul. I shall make a million dollars if I wish. I can do whatever I please. I am responsible to no one. With such an outlook on life, anything could happen, and did. Under the guise of liberty was found the ugliness of disobedience. The chains of authority were cast aside for the debasing shackles of slavery to the passions. Can that be the road to unity and peace? Slavery denies freedom of action which is a preamble to peace. When men are united with God through faith, freedom is found at its best. Whenever that bond has been destroyed by disobedience, the heritage of freedom is exchanged for the servitude of the passions.

The Church has chosen a good word to describe the Sacrament of Authority. She calls it Holy Orders. In that name there is seen the necessity for and the act of the Sacrament itself. So that all may live lives properly ordered to God, someone has to give orders, to show the way in the darkness. All men are the children of God; but, children being what they are, someone must have charge of them, must help them along the way, showing them the path. There must be someone to direct them and make laws for them. If men would listen to these delegates of

God, there would be no trouble. There would be unity of action and affection and, consequently, peace. But Rugged Individualism is opposed, lock, stock and barrel to Holy Orders. It is a false sacrament giving a false peace.

OUT OF THEIR MISERY

The world has even devised a sacrament to parallel Extreme Unction. It has taken refuge in an act which is opposed most obviously to the common good of the whole race. Euthanasia is an attack on a most precious right of man, the right to life; and, as such, is certainly a most hateful enemy of society. It reduces man's dignity to the level of the utilitarian. A man has a right to life, they say, as long as he is useful. When he has outlived his usefulness, he must be destroyed like an aged cat who can no longer catch mice. This perversion of outlook found its most gruesome expression in the unbridled cruelty and murder of the prison camps of Europe. Euthanasia cannot be reconciled with the common good and, consequently, cannot bring peace and unity into the world.

Could such a doctrine of death be reconciled with the Catholic Sacrament of Extreme Unction? The Christian believing in this Sacrament is filled with hope, with confidence and joy. He loves life because he knows life. The Euthanasia advocates are pessimists who fear life, running from a monster of their own making. The Christian can be a confirmed optimist, possessing a freedom of spirit and a joy which goes a long way toward obtaining peace of mind, of the family and of the world.

We can see then that the Church has the only sure road to true unity in her Sacraments. They were instituted by Christ to lead us closer to God, the first principle of all unity. If we do not have the grace of Christ in our souls, unity can never exist. This life should be a foretaste of the next. Here we should know something of that charity which makes all men one. Strengthened by the Sacraments, we should yearn for the day when we, in perfect peace and unity, shall contemplate the Most Holy Trinity for all eternity.

ANGELICO'S NATIVITY

THEOPHANE O'BRIEN, O.P.

*Here is new beginning, second creation,
Death to sinners' sinning; life, salvation.
Angelico, Angelico tilted his palette
And bade it, lo, invent
Coloured harmonies all intent
Upon swaddling the Child Incarnate:—
Deep rich, blood red of wine,
Wheatened white, black of penitents,
Green verdure of the vine,
Leather brown of shepherd tents.*

*Angelico, Angelico, artist born,
Dipped his brush and passed it o'er
One sweet moment of earth—time shorn:
The Christ Child's birth, his stable floor.
Angelico, Angelico limned his vision,
Capturing in colour Christmas morn:—
Virgin Mother's maiden care,
Angel shadows, heaven hovering,
Foster Father kneeling in prayer,
Dominic's saint in preacher covering.*

*Angelico, Angelico, saw you no danger
Placing us within the manger,
The ox and the ass, figures rare?
Angelico, Angelico, saw you no danger
In painting us there?*

INGRID—SAINT OF OBLIVION

FREDERICK HINNEBUSCH, O.P.

My spirit that is in thee, and my words that I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed from henceforth and forever.

—Office of Saint Dominic.



INNUMERABLE as the stars, as the sands of the sea-shore, are the saints of the Church—not only the number of the faithful who have merited heaven, but even those who have been singled out for the honors of canonization. Who has ever drawn up a catalogue of the saints so as to include them all—saints of old Rome, saints of modern America, saints of Catholic Europe, saints of pagan Asia and Africa? Saint Frances Xavier Cabrini, Saint Therese, the Cure d'Ars, Saint John Bosco, these are the saints of today. But where are Saint Swithin, Saint Leodegard, Saint Sabina, Saint Olaf? They are the saints of past ages, forgotten, neglected, their once wide popularity now but a memory. They are like so many of the ancient desolated bishoprics, engulfed by time, remembered only as the sees of titular bishops.

Many saints, like comets that reappear after intervals of centuries, have returned to the modern world, as if to recall a forgotten truth, to teach an unlearned lesson, to preserve a new era from ancient perils. Albert the Great, philosopher, scientist, and the Master of the Angelic Doctor himself, was one of the most brilliant intellectuals of his age. Forgotten for seven hundred years, he was canonized, named Doctor of the Church and Patron of the Natural Sciences—a living testimony to the oft denied truth that there is no contradiction between science and religion. Martin de Porres, the sixteenth century negro lay brother of Peru, has tremendous appeal to twentieth century America, afflicted with its painful race problem. When the Asiatic Tartars threatened to overrun Hungary, the king and queen promised to dedicate their unborn child to the service of God

should He preserve their kingdom from destruction. Their offering was accepted, and thus Saint Margaret of Hungary for the first time saved her nation from the scourge of the barbarous horde. Cherished by her people for seven centuries, she has been canonized in our own day, in the course of a war in which her country has again been enslaved by an Eastern raider—a sign perhaps that she will once more deliver her people.

Perhaps most obscure of the obscure, most forgotten among the forgotten, unknown to the people of her own land, scarcely remembered even by her own Dominican family, is Saint Ingrid of Sweden.¹ Once popularly revered as a saint and as a patron of her country, she has receded into the quiet of oblivion, leaving behind vestiges so faint and imperceptible as to barely indicate her existence.

BLESSED INGRID

Ingrid Elovsdotter was born in the early part of the thirteenth century at Skänninge in the province of Götland, where the Goths had settled centuries before. She was of the blood of this race and her father Elov could boast of an illustrious and ancient lineage.² Her family was one of the most prominent in all Sweden and undoubtedly the most noble in the town of Skänninge. Besides Ingrid, there were in the family another sister, Christine, who was her associate most of her life, and two brothers, John Elovsson, who later became a Teutonic Knight, and Andrew Elovsson.

Like so many other saints, Ingrid even in her childhood gave indications of the sanctity she was later to attain. She was of a quiet and gentle disposition, marked by modesty, reserve and virtue. She had a strong and especial devotion to the Blessed Virgin Mary. Who could be a better model for a young maiden so earnest in her desire to be perfect and to be close to Jesus than she who was the most perfect, the closest of all human beings to the Divine Savior? Ingrid's meekness, her silent yet

¹ Ingrid is often given the title of "saint" (e.g. Catholic Encyclopedia, II, 782), more often that of "blessed." These titles are not officially recognized by the Church in her case, but have been accorded to her by the devotion of the faithful. Any use of "saint" and "blessed" in the course of this article is in this sense.

² "genere nobilem . . . ex gothorum prosapia oriunda." *Antiquarisk Tidskrift*, V, 471, cited by Jarl Gallen, "Les Causes de Sainte Ingrid et des Saints Suedois au Temps de la Reforme," *Archivum Fratrum Praedicatorum*, VII, 30.

determined and energetic career, her submission to the dictates of Providence when she had thought some other path better for herself to follow, her love for the Passion of Christ, her life so wonderful in its simple pattern—are not these indications that Ingrid ever had the exemplar of the Blessed Mother before her?

Another favorite patron of Ingrid was Saint Dominic. His sons, the Friars Preachers, had recently arrived in Scandinavia and already enjoyed great popularity among the people. The first priory had been established in 1223 at Lund, and so rapid was the growth of the Order in the Northern countries that five years later the Province of Dacia was erected, comprising Norway, Sweden, Denmark, Finland and parts of the Baltic states. The Dominicans came to Skänninge in 1233 where they founded the priory of Saint Olaf.³

Undoubtedly, the arrival of an order so different in character from the older monastic institutions was a source of great interest to the townspeople. Elov, as one of the leading nobles of the neighborhood, may have aided the friars in their foundation. He and his wife soon learned to regard them with the greatest esteem and friendliness, and this spirit was naturally shared with their children, as John testified in later years.⁴

Ingrid, then, was reared in a Dominican atmosphere, perhaps praying or listening to sermons in the priory church, perhaps visiting the friars with her parents. From them she heard of the marvelous life of the great Dominic, of his zeal for souls, of his austerities and asceticism. Perhaps the friars communicated to her some of the fire they themselves had received from the Father; perhaps they were able to describe him to her, to lovingly unfold to her his grand, magnificent ideal. She probably heard of the dispersal of the brethren, nurtured in Truth by the Preacher of Grace, then sent to every corner of Europe much as a bursting ember scatters its sparks in all directions. But Ingrid did not visualize sparks; she saw a conflagration burning from Madrid to Stockholm, Paris to Naples, Oxford to the Urals, igniting the universities and the market place, palace and hovel, great pulpits and the forests of the heathens. Though such activity was not to be hers, she could be fuel for the fire by a life

³ The founder was John of Poland, a disciple of Saint Hyacinth. The priory became the *studium generale* of the province.

⁴ "A pro genitoribus meis specialem affectum ad ordinem fratrum predicatorum hereditavi . . ." *Scriptores latini mediæ ævi suecani*, I, 236, ep. XLVI, cited by Gallen, *ibid.*, p. 11.

of ardent contemplation and prayer. Her first lessons in the way of penance and asceticism may have been learned from these enthusiastic preachers in black and white.

MARRIAGE

As Ingrid grew into womanhood her inner holiness seemed to reflect itself in her outward grace and comeliness. So rare was her beauty that, like Esther of old, she was renowned in all the kingdom. For this reason, and also because of the wealth and position of her family, many suitors were attracted to her. Her parents, anxious not only to provide for their daughter, but also to choose a fitting husband for her, scrutinized all the candidates and at length chose a young noble of good character and ample estate. Ingrid, however, surprised her parents by refusing to consider the proposal at all. How could she even think of marriage with all its preoccupations, and of union with an earthly spouse when her whole soul yearned to soar above the mundane and lose itself in love and thought of the only true Spouse? She stoutly resisted her parents' wish, but when her tears and entreaties had no effect she obediently submitted and was married.

Ingrid now took her place as one of the ladies of the kingdom; yet like Mary of Nazareth she spiritualized her daily life, converting her tasks and duties into prayers, excelling in the virtues, pouring out her love of God in the service of men. Living in the world she renounced the world and turned her gaze to heavenly things. Rejecting the amusements and delights that her social position offered her, she conducted herself soberly and piously, poor among riches, humble in grandeur. She devoted herself to penance and mortification, piety and good works, generously alleviating the ills of the poor and needy from the abundance of her wealth.

THE WIDOW

This pattern of life soon changed for Ingrid. Her husband died, and the young and beautiful widow was once again overwhelmed with the entreaties of numberless suitors. Her parents urged her to remarry, but this time Ingrid was adamant and refused to listen to any proposals. Freed from duties and responsibilities she redoubled her efforts in the life of virtue, living in fasts and abstinence, continuing her works of mercy, devoting herself more and more to vigils and prayer.

Ingrid's desire to lead the higher life now brought her into closer contact with the Dominicans and with other women of the same pious ambition. She made the acquaintance of Peter of Dacia, a friar who had arrived in Skänninge in 1271, to fill the office of lector at the Dominican priory.⁵ Soon after, she and her companions placed themselves under his spiritual guidance. Ingrid and her sister Christine began to wear the Dominican habit—the first women in Sweden to do so—even though the others continued to wear secular garb or clothed themselves in that of the beguines. It was but natural that Ingrid should so ally herself with the Order of Preachers in view of her great attachment and love for it. Under Peter's tutelage she formed herself in the way of perfection, becoming deeply devoted to the Sacred Passion of Christ. In this she was but following the example of almost all the celebrated Dominican mystics and contemplatives. Peter singles her out for special praise in one of his letters, dated 1278:

"I have another daughter, who has received remarkable graces and many revelations from God; who continuously abstains from meat . . . who every Friday is in rapture from midnight until Vespers; who sometimes has the stigmata, and often bears the signs of the Passion of Christ upon her body; who continuously wears a hairshirt. . . . She devotes herself most frequently to prayer and contemplation, and is zealous in bestowing alms and in the service of the poor."⁶

Ingrid, then, had imbibed the essentials of the Dominican life, the two-fold ideal of Dominic, as indicated by her contemplative life of prayer and penance, and her active life of succoring the unfortunate. The high degree of sanctity to which she had attained is evident from the supernatural favors she was privileged to receive from the suffering Savior whom she loved so much.

THE PILGRIMAGE

Impelled by this burning devotion to Our Lord's Passion, Ingrid was restless until she should be able to see in actuality the setting of the Drama which she so often turned over in her

⁵ Besides a few documents, the letters of Peter of Dacia to Christine de Stommeln, a German nun, are the sole sources of information on the life of Blessed Ingrid.

⁶ *Scriptores latini mediæ ævi suecici*, I, 222, ep. XXXVII, cited by Gallen, *ibid.*, p. 10.

mind. It was as if she were attracted by a powerful magnet, so strong that she could not be content until she allowed it to draw her to the Holy Land. Saint Louis of France had recently led the last great Crusade and perhaps Ingrid shared his holy enthusiasm, desiring to atone for the desecrations of the Moslems and the bickerings and petty strife of the Christian lords of Palestine. At length she made her decision and set out on the perilous pilgrimage with her companions. After many hardships and much fatigue the little party reached the Holy Land and there retraced the life and journeys of Our Lord and venerated the scenes of the Redeemer's sufferings and triumphs. Reluctantly they returned to Europe, stopping at Rome, however, to venerate the tombs of the holy Apostles, to visit the catacombs and the innumerable churches of the Eternal City. Their fervor still undiminished, the holy women journeyed to Spain and concluded their pilgrimage at the famous shrine of Saint James the Apostle at Compostella.

THE MONASTERY

Ever since she had taken the habit of Saint Dominic, and most likely from the time of her husband's death, Ingrid's great desire was to lay aside her wealth and worldly position and to consecrate herself entirely to God in some monastery. Indeed, it seems that from the time she clothed herself in the Dominican habit she cherished the hope of founding a monastery of Dominican nuns, as her brother John mentions.⁷ At that time only one such monastery existed in Scandinavia, that of Saint Agnes at Roskilde, Denmark. Ingrid's desire became resolution when in a vision the place where she should found a monastery was revealed to her.⁸ Accordingly she obtained the consent of the king, of the bishop of Linköping in whose diocese Skänninge was located, and of the Dominican Provincial, Augustine of Dacia.⁹

⁷ "... que ambe [Ingrid and her sister Christine] primitus habitum ordinis fratrum predicatorum in regno Swecie susceperunt et annis amplius quam decem sole de sexu muliebri portauerunt cum magno desiderio, quod sorores eius ordinis plures possunt adiungi." *Scriptores latini medii aevi suecani*, I, 236, ep. XLVI, cited by Gallen, *ibid.*, p. 11.

⁸ "Hinc est, quod locus, in quo monasterium et ecclesiam instauraret, sibi diuinitus est ostensus." *Antiquarisk Tidskrift*, V, 467-474, cited by Gallen, *ibid.*, p. 30.

⁹ Augustine, during his first provincialate (1261-1266), had participated in the founding of the monastery of Saint Agnes at Roskilde by Princess Agnes of Denmark. He was provincial again from 1272-1285.

Ingrid certainly had the intention of founding a monastery before 1275, for a document reveals that she had ceded some land to her brothers under the condition that should she found a convent near the church of Saint Martin in Skänninge the land would be returned.¹⁰ This transaction had taken place in the presence of King Valdemar, who died in 1275. Evidently, it had been revealed to her in the vision to erect the projected monastery near the church of Saint Martin.

Permission having been granted, Ingrid began preparations for the foundation. She contributed her fortune to defray the necessary expenditures, while her brothers, John and Andrew, donated the land for the monastery. Her sister assisted her in her efforts, though Christine died before the monastery was finally founded; and undoubtedly Peter of Dacia gave invaluable advice and direction.

Notwithstanding, the project met many delays, such as the long deliberation of her own brothers, and firm opposition from various sources. Furthermore, since Ingrid was anxious to obtain the approval of the Holy See, she made repeated petitions and indeed undertook several trips to Rome on this account. Confirmation of the plan was at last granted by Pope Martin IV, who was elected in February, 1281. The many delays in securing papal approval were most likely due to the fact that in the six years between 1275 and 1281 six different popes occupied the Chair of Peter. It is possible that the pilgrimage to Palestine and Spain was made as an adjunct to one of these journeys to Rome.

THE FOUNDATION

The dream of Ingrid was now about to be realized. From her youth her only wish was to have the peace of communion with Jesus, but for years her desire had been thwarted—first by her marriage, then by the long unending preliminaries necessary for the foundation. Now she felt she was about to begin her true vocation in life. A building was erected next to the church of Saint Martin and the provincial sent four nuns from the monastery of Roskilde to institute the common life and religious observance.

Appropriately, the day appointed for the formal ceremony of foundation was the feast of the Assumption, August 15,

¹⁰ *Diplomatarium Suecanum*, I, n. 885, cited by Gallen, *ibid.*, p. 12.

1281.¹¹ Not only had Ingrid had a strong and tender devotion to Our Lady, but the Dominicans too considered the Blessed Mother protectress of the Order in a special manner. Furthermore, this feast had always been the traditional date for the meeting of the Provincial Chapter of the Province of Dacia, as it marked, in a sense, the birth of the Order in Sweden.¹²

Accordingly, the Provincial Chapter convened at the priory of Saint Olaf in Skänninge on August 14 and gave Ingrid the final approval of the Order. Bishop Henry, ordinary of the diocese of Linköping, presided the next day at the ceremony of dedication. The importance of the event can be judged from the presence of King Magnus Ladislas himself, accompanied no doubt by his court and by the magistrates and civic leaders of Skänninge. We can easily imagine the great throng of people who were present—friends who had known Ingrid all her life, her brothers, John and Andrew, together with other relatives, the townspeople of Skänninge, the poor and indigent who had benefited by her ministrations and bounty. In the monastery church Ingrid was clothed in the habit of the Second Order of Saint Dominic, pronounced her vows, and was installed as prioress of the first monastery of Dominican nuns in Sweden.¹³

On the same day the king ratified the land grant made to the monastery by Ingrid's brothers¹⁴ and, in turn, bestowed on the new community a generous donation of money. A year later he exempted the monastery from royal taxes.¹⁵

TRUE UNION WITH CHRIST

Ingrid had now arrived at the goal for which she had labored so perseveringly. The focal point of her entire life had been the love and service of Christ, first by charity toward her fellowmen, later in the way of mysticism. Ever seeking closer union with her Friend, she had sought the solitude of the monastic life. Now

¹¹ *Scriptores latini medii aevi suecani*, I, 225, ep. XXXVIII; Chronicle of Eric Olaf in *Scriptores rerum Suecicarum medii aevi*, II:1, 64; *Erikskrönikan* vv. 1208 ss., cited by Gallen, *La Province de Dacie de l'Ordre des Freres Precheurs*, XII of *Dissertationes Historicae*, p. 128.

¹² The first two Dominicans of Scandinavia, Simon of Sweden and Nicholas of Lund, received the habit in Bologna on the feast of the Assumption, 1219.

¹³ Another monastery, under the title of Saint John the Baptist, was founded at Kalmar at the end of the century.

¹⁴ *Diplomatarium Suecanum*, I, n. 886, cited by Gallen, *ibid.*, p. 128.

¹⁵ August 21, 1282. *ibid.*, p. 128.

she was free to devote herself to the life for which she had always yearned—service toward mankind through prayer and penance, continual meditation without distraction, unhampered practice of the virtues and of austerity. With the foundation of the monastery, it seemed that her mission in life had come to an end. Like Saint Clare of Assisi, who died a few days after the approval of her Rule, Ingrid ruled her nuns but a year and died on September 2, 1282.¹⁶ Her Spouse had given her the desire of her heart in the cloister of Saint Martin, and now He had crowned her work by taking her to the cloister where there is eternal union and eternal contemplation.

Blessed Ingrid's Dominican apostolate continued long after her death, however, in the notable rôle the Monastery of Saint Martin played in Swedish life. As the Dominicans enjoyed great prestige and wide popularity among the faithful, the nuns of Skänninge shared in this esteem. Generously patronized by royalty and nobility alike, the monastery in turn exerted a great influence on its benefactors and on the people. It became a most important center not only of mysticism and asceticism but also for the dissemination of Dominican thought. It was the most influential and active monastery in Sweden and foreshadowed the greatness of the Brigittine monastery of Vadstena.¹⁷

(To be continued.)

¹⁶ Joannes Messenius, *Scondia illustrata*, II, 60 cited by Gallen, "Les Causes de Sainte Ingrid et des Saints Suedois au Temps de la Reforme," *Archivum Fratrum Praedicatorum*, VII, 15.

¹⁷ In like manner Saint Ingrid might be considered the model of Saint Bridget. This is all the more probable as the general pattern of their lives are so identical and because of the family connection between them. Christine, daughter of Ingrid's own brother John, married Birger Petersson who remarried after her death. Bridget was the daughter of this second marriage.

BLESSED HUMBERT ON STUDY

Translated by DOMINIC ROVER, O.P.

PART I



ET US remember that although it is expedient for all religious to do a great deal of reading, it is nevertheless more incumbent upon the Friars Preachers, and this on account of the manifold usefulness which their Order has attained through study.

First, there is the special prerogative they have over other Orders. For although every type of religious life is good, and sacred study is a good, yet one added to the other makes for a greater good, because, according to the Philosopher in the book *De eligendis*, two goods are greater than one. Therefore just as the Cherubim in whom God not only rests but shines forth, because they signify the plenitude of knowledge, are higher than the Thrones in whom God rests; so, likewise, an Order gifted with science is justly preferred to those in which we find sanctity alone, which is the dwelling-place of God. And this prerogative is conferred by science built up through study. "Take hold on her," that is, science "and she shall exalt thee." (Prov. 4, 8)

Another reason is the acquisition of noble souls. For many good and great persons would never have come to the Order save for the advantages of study there; and many who were lowly when they came have become great through study. And these are the very persons from whom the glorious temple of God has been built, just as Solomon constructed the temple of noble materials—gold, silver, the cedars of Lebanon and such. And therefore those who wish to build a good religious Order must take great pains in this matter, according to the example of the primitive Church, as we read in the Apostle, "And he gave some apostles, and some prophets, and other some evangelists, and other some pastors and doctors . . . for the edifying of the body of Christ." (Eph. 4, 11) Behold what excellent material was used here!

Another reason is the respect of the world, because people in the world usually have more respect for the learned, and show them

greater honor than they manifest towards the unlearned. "For her sake," namely because of wisdom, "I shall have glory among the multitude, and honor with the ancients." (Wisdom 8, 10)

Another reason is fruitfulness among souls, because more can be accomplished through the wise than through the simple, even though the latter be holy. Jerome: "A holy rusticity is of advantage only to oneself: but not so the justice of the learned; for that will instruct many unto justice." Wherefore the Apostle says: "Attend unto reading and to exhortation," (I Tim. 4, 13) because he who is first a conch-shell in study can afterwards be a channel for others in exhortation.

Another reason is the price of our sustenance, for more is due to one sowing spiritual things than to one remaining idly at home. According to the Apostle, "If we have sown unto you spiritual things, is it a great matter if we reap your carnal things?" And later on: "So also the Lord ordained that they who preach the Gospel should live by the Gospel." (I Cor. 9, 11; 9, 14)

Another reason is the victory over temptations. For wisdom is of more value in this conquest than is strength; and for that reason many succumb to different kinds of sins in their war with the devil on account of a defect of wisdom, whereas the wise do not fall. "No evil can overcome wisdom." (Wisdom 7, 30)

Another reason is the formation of the interior man. For rules and ordinances handed down by men form the exterior man in religion in regard to his manner of life; but Sacred Scripture does a much greater thing. It forms the interior man in the virtues. "And if a man love justice, her labors," that is, the labors of wisdom which a man sustains in studying, "have great virtues. For she teacheth temperance and prudence and justice and fortitude, which are such things as men can have nothing more profitable in life." (Wisdom 8, 7) And also: "All Scripture, inspired of God, is profitable to teach . . . that the man of God may be perfect, furnished to every good work." (II Tim. 3, 16)

Another reason is the avoidance of those errors which many souls, even though inculpably, incur on account of defective knowledge, as in simony and many other things which are the occasions of error. "They have not known nor understood: they walk on in darkness," (Ps. 81, 5) not knowing where they are going. This does not happen to those who know Scripture; they know the way. "Thy word is a lamp to my feet and a light to my paths." (Ps. 118, 105)

Another reason is the support of weakness. For many weak persons fall because they do not have a good foundation. Study comes

to the support of such infirmity. Whence Plato says: "Letters are to the infirm soul what the staff is to the infirm body."

Another reason is that it strengthens us in our labors. For many fail in their work because of insufficient food. But sacred study, in which we digest the bread of the word of God, gives us strength: "that bread may strengthen man's heart." (Ps. 103, 15)

Another reason is the occasion for progress in virtue. Insofar as a man grows in charity, he grows in all good. But knowledge of God, which increases more and more through study, makes us grow in His love. Whence Augustine says: "As you know, so will you love." Therefore sacred study gives us opportunity for growing perfect in every good.

Is there anyone who understands the state of life of the Friars Preachers who does not know that these advantages accrue to them and have accrued to them from study? That is why those who love the Order are accustomed to show great zeal in promoting study therein.

CONCERNING THE STUDY OF PHILOSOPHY

Sometimes the question is asked whether the brethren ought to concern themselves with philosophical works and studies.

I reply: some brothers are entirely incapable of making progress in these studies; some are capable of making a certain amount of progress, but not much; while there are still others who show such aptitude for them that great proficiency can be hoped for, and thus great profit in the study of the Scriptures. The first group ought not to be allowed to study philosophy at all; the second group should be allowed some such knowledge, but with discretion, and rarely; but the third should be given full rein in pursuing studies of this sort. Just as to allow such studies indiscriminately to all is wrong, so, on the other hand, to refuse them entirely is a prompting of the evil spirit. "Now there was no smith to be found in all the land of Israel; for the Philistines had taken this precaution, lest the Hebrews should make them swords or spears." (I Kings 13) And the Gloss adds: "The devil, through pagans, through heretics, through false Christians, is zealous to prevent in the Church the presence of Doctors, who can fashion spiritual arms for us in the fray." For instance, the pagans once prevented the Christians from being trained in the liberal arts. Julian the Apostate, as we read in the *Historia Scholastica*, once proclaimed a law directed against the Christians, forbidding them to be schooled in the liberal arts.

Therefore, it is our position that the study of Philosophy ought to be permitted, and this on account of the many advantages which can accrue from it.

One advantage is the defense of the Faith. For not only did the heretics and pagans war against the faith, but they carried on the fight through their philosophy. Wherefore we read in Coloss. 2: "Beware lest any man cheat you by philosophy and vain deceit." But just as no man can defend himself against fallacies if he does not recognize them, neither can he defend himself against such doctrines if he knows nothing of philosophy.

Another advantage is the destruction of errors. Among the philosophers there are many errors and many truths, just as in the serpent there is venom and also a healing fluid. And just as this healing fluid is more effective against the venom than all other cures, so the truths these philosophers hold to are more effective against their errors than are the truths of Faith, because they do not accept the latter. Thus it is that Augustine in *The City of God* shows that Plato and Porphyry both said certain things which can be used to demonstrate their error in denying the resurrection of the body. According to Augustine, "Plato said that the soul cannot exist eternally without the body; Porphyry said that the soul, once completely purified and admitted to the fatherland, would never return to the evils of this world. Both are found to speak the truth, for it follows that the soul will return to the body, but not the wretched earthly body; all of which the Faith teaches us in regard to the Resurrection."

Another advantage is the understanding of the Scriptures. For there are innumerable things in the texts, the glosses, and in the works of the saints, which it is impossible to understand without some knowledge of philosophy. Thus the Hebrews enrich themselves with the spoils of the Egyptians, as we read in Exodus 12, when the faithful take what they find in the philosophers and use it in the exposition of the Scriptures.

Another advantage to the study of philosophy is that it corroborates the Faith. There are many things in philosophy which are of great value in confirming the Faith. Whence in the Prologue to the *De Trinitate* of Boethius it is said that our Faith is drawn from the very depths of philosophy. "Because that which is known of God is manifest in them." (Rom. 1, 19)

Another advantage is a sharpening of one's skill in breaching the wall of Sacred Scripture. "Iron sharpeneth iron"—that is, the iron of natural ability is sharpened by the iron of philosophy, iron indeed in

comparison with Sacred Scripture which is called by the names of silver and gold.

Another advantage is the power it has of moving men. For very often philosophical truths impress us more than theological ones. I knew a certain brother who was skilled in philosophy and theology, and he told me that when he was still in the world he was a student of astronomy. He discovered in the works of Albumasar that ancient astronomers had observed the following sign in the heavens: A Virgin holding a child in her lap, and next to her an elderly man in an attitude of reverence toward her. All of which he interpreted as the Virgin Mary, her Son and Joseph. He maintained that he was more persuaded to good by this than by any sermons he had ever heard. The same thing is said about Dionysius and the Magi. The former was moved and led to Christ by an eclipse of the sun, which from his knowledge of philosophy he knew to be miraculous; while the Magi were brought to Christ by the star of a new sort of wisdom.

Another advantage of philosophy is that it brings honor on one's ministry, a matter about which the Apostle was so solicitous. (2 Cor. 6.) For many religious are held in contempt by others, and their Order along with them, because they are profoundly ignorant of philosophy; while on the contrary if they have this knowledge it redounds to the credit of their Order. For example, a certain Friar Roland, a skilled Philosopher and Theologian, once when he was at Cremona heard a report from some Friars who had just come from the army of King Frederick encamped before Brixia. They confessed that the king's philosopher had greatly confounded them by his wisdom and they were at their wit's end to know how to answer him. Inflamed with zeal for the honor of his Order Roland cried out: "Saddle my mule at once!" (For he was afflicted with the gout and could not travel on foot.) This was done, and entering the camp along with several other Friars, he sought the whereabouts of the philosopher. Many eminent men who knew Roland and respected his ability heard that he was there and gathered about him. Roland summoned the philosopher and said to him: "That you may know, Master Theodore, that the Order of Friars Preachers has philosophers too, behold I give you your choice before this assemblage. Either you will be the protagonist on some point of philosophy which you are at liberty to select, or else you will reply to my efforts." The philosopher chose to be the protagonist, and in the ensuing disputation Roland scored such a triumph over him that it redounded to the great honor and glory of the Order, and the philosopher thenceforth held him in the highest respect. Did not the Apostle show himself highly solicitous for this

esteem when he said: "As long indeed as I am the Apostle of the Gentiles, I will honor my ministry?" (Rom. 11, 13)

Another advantage is a justifiable contempt for philosophical knowledge. For many people who do not understand philosophy hold it in higher repute than it deserves; whereas after they have studied philosophy they do not consider it anything in comparison with theology. That is why Augustine, esteeming philosophical learning as nothing next to theology, could cry out: "All those pages have little in them of piety, little about tears of repentance, about 'thy sacrifice being a troubled spirit,' little about the salvation of the people, or the spouse of the soul, or Charity, little about the pledge or redemption or the Holy Spirit or the chalice of ransom; no one chants there—'Shall not my soul be subject to the Lord?' (Ps. 61, 2); you never hear anyone crying out—'Come to me all ye who labor.' (Matt. 11, 28)."

For these reasons and many others the study of philosophy can be permitted. But beware lest permission be granted to anyone. For in those works there are good things and bad things, just as in a garden there are good plants and evil ones. Augustine found some good things in the works of Plato, where he read, though not in the very words, that 'in the beginning was the word and the word was with God.' But in the same works he read many erroneous things too about the circular revolution in the great year, and other things of that kind. Therefore it is not safe to read these books unless one can discern the true from the false, lest one collect noxious herbs in the place of sound ones. For example, in *Ecclesiastical History* we read about Bishop Dionysius being reprimanded by his brothers because he read the books of heretics. A vision appeared to him saying: "Read whatever comes into your hands because you have the ability to test and weigh everything." From this it follows that it is not safe for the unskilled to read works which are an admixture of good and evil, lest they gather the evil with the good. Thus Theophilus remarks: "Let the man who reads Origen be careful to pluck the blooms in such a way that he does not touch the thorns."

(To be continued.)

✠ THE REVEREND JOSEPH JOHN WELSH, O.P. ✠

The Rev. Joseph John Welsh, O.P., died in El Paso, Texas, on Sept. 18, 1948. His death came as a surprise and a shock to all. Though Fr. Welsh had been ill for the past few years, there was some hope that he was on the road to recovery and would soon return north to resume his teaching duties at the House of Studies in Somerset, Ohio.

Born in Chester, Pa., on March 4, 1891, Father Welsh was one of nine children born to Thomas J. and Mary (O'Donnell) Welsh. Educated in the parochial school of the Immaculate Heart in Chester, Father Welsh attended Roman Catholic High School before entering Aquinas College High School in Columbus, Ohio. He also attended Aquinas College of that city before beginning his Novitiate at St. Joseph's Priory where he received the habit from the Very Rev. F. D. McShane, O.P., on Sept. 16, 1911. After making his religious profession a year later, the young Dominican began a career of studies which would be marked by singular success. Upon completing his course in philosophy and theology at the House of Studies in Washington, Father Welsh was ordained in the Chapel of that House on June 15, 1917 by the Most Rev. Thomas J. Shahan, D.D., then Rector of the Catholic University of America.

The newly-ordained Father Welsh received the degree of Lector in Sacred Theology at the House of Studies in Washington in 1919 and began his teaching career at Providence College, Providence, R. I. In 1922, he was sent to Rome to receive the degree of Doctor of Philosophy at the Angelicum. After the degree was awarded in 1924, Father Welsh returned to this country and taught in the various Houses of Studies of the Province until 1939 when he was assigned to St. Thomas' Parish in Zanesville, Ohio. In 1940 he was appointed professor of Sociology at St. Mary of the Springs College in Columbus, Ohio. Returning to the House of Studies in Somerset, he taught Philosophy from 1941 until 1946 when ill health forced him to go to the southwest in an attempt to regain his strength.

In Father Welsh's death, the Province of St. Joseph suffers a loss which will be deeply felt. His unfailing kindness attracted all

who were fortunate enough to know him and there are numberless men and women, both religious and lay, who will testify to the worth of the guidance and advice given in the confessional by Father Welsh. Long associated with and loved by the students of the Province, Father Welsh in death returned to his beloved House of Studies in Somerset and was laid to rest in the Community cemetery there. A Solemn Requiem Funeral Mass was sung on Sept. 22 by his life-long friend, who had also been privileged to give Father Welsh the Last Sacraments, the Rev. Robert P. Carroll, O.P. The Rev. F. B. Gorman, O.P., was Deacon of the Mass with the Rev. C. M. Mulvey, O.P., as Subdeacon. The eulogy was preached by the Rev. J. J. McLarney, O.P. The Most Rev. Michael J. Ready, D.D., Bishop of Columbus, was present in the sanctuary and gave the final absolution at the Mass. Father Welsh's Prior, the Very Rev. J. B. Walsh, O.P., conducted the services at the grave. Over seventy-five priests were present at the obsequies which were attended by Father Welsh's five remaining sisters.

Dominicana, in the name of the Fathers and Brothers, extends sympathy to Father Welsh's relatives and friends. *May his soul rest in peace.*

✠ THE REVEREND JAMES DOMINIC KAVANAUGH, O.P. ✠

The Rev. James D. Kavanaugh, O.P., died on Sept. 24, 1948, at St. Pius Priory, Chicago, Ill.

A native of Pakenham, Ontario, Canada, Father Kavanaugh was born on August 5, 1878, one of the twelve children of Edward and Ann Kavanaugh, both natives of Ireland.

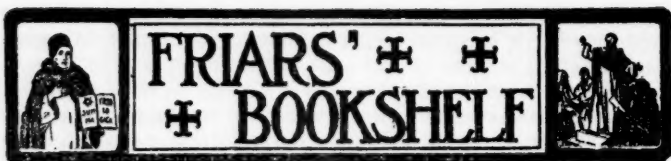
Father Kavanaugh received his primary education in the public schools of Devil's Lake, N. D., and attended high school at St. Boniface School, St. Boniface, Manitoba. He received his college training at St. Thomas' College, St. Paul, Minnesota. He received the habit of the Order on Christmas Day, 1903, at St. Rose Priory, Springfield, Ky., and made his profession the following year. His course of philosophy and theology was pursued at the House of Studies, Washington, where he was ordained to the priesthood on June 24, 1909.

His first assignment was at the Motherhouse of the Congregation of the Most Holy Rosary, Sinsinawa, Wisc., and his apostolate of

service to the Sisters of that Community continued for twenty-three years. In 1933 he was transferred to Holy Rosary Priory, Minneapolis, and served as Prior of that convent for three years. In November, 1944, he was assigned to St. Pius Priory but served there only a few months before being named Pastor of St. John Chrysostom Church, Canton, S. D. He was forced to retire from that post because of ill health and returned to St. Pius Priory in September, 1947.

The Very Rev. Edward L. Hughes, O.P., celebrated the Solemn Funeral Mass on Sept. 28 at St. Pius Church, Chicago. He was assisted by the Rev. J. W. Piec, O.P., as Deacon, and the Rev. R. W. Mulvey, O.P., as Subdeacon. The Very Rev. E. M. Cuddy, O.P., preached the eulogy.

In the name of the Fathers and Brothers, *Dominicana* extends sympathy to the brother and sister and other relatives and friends of Father Kavanaugh.



Vision of Fatima. By Rev. Thomas McGlynn, O.P. Boston, Little, Brown and Company, 1948. pp. vii, 215. \$2.50.

This book is an account of the author's visit as sculptor and priest to Lucy dos Santos, now Sister Mary of the Immaculate Heart, Carmelite, the one survivor of the three children to whom Our Lady appeared at Fátima, Portugal, in 1917. The purpose of his visit as sculptor was realized in his being able to design, under the exacting, personal supervision of Lucy herself, a statue which is the most authentic representation of Our Lady of Fátima. The purpose of his visit as priest is realized in the incalculable contribution that this book makes to explain what Fátima is and, above all, what it means.

Father McGlynn has written a book that leaves the reader intimately familiar with the principal characters of Fátima and with the message of Fátima. The style is the sincere, factual manner of one recounting personal experiences. The author is evidently deeply convinced of what he tells, for he has seen with his own eyes. Quietly, without shouting, he tells what he has seen. Lucy, the people cured at Fátima, yes even Our Lady herself are just as real as are the Irish Dominicans of Lisbon, the cab drivers of Oporto or the Bishop of Fátima. The visions, the revelations, the miracles of Fátima are taken down from the haze where we are accustomed to relegate such things, and are made a real part of the every day world, where they truly belong. By this quiet, reporter-like account, Father McGlynn has built up the strongest possible argument that strikes the mind like a cold blast of air, with an inevitable conclusion: since the vision of Fátima, Lucy, and the miraculously cured are all so very real, so too must the message of Fátima be so real that it cannot be ignored. This the reader realizes more and more as he reads this very readable book. But lest the full import of the conclusion be neglected, Father McGlynn, in clear, forceful statements, interprets the message of Fátima.

Certainly this book is to be recommended to Catholics of

every age and position. Presenting the story of this great event, it also clarifies previously obscure details, through the mouth of Lucy herself. As easy to read as any ordinary magazine article, the book at the same time concerns a truth that none can take lightly, for as the author concludes: "That souls may be saved through the Immaculate Heart of Mary, is the reason why Our Lady appeared at Fátima . . . and why this story has been written."

—C.O.

Light Over Fatima. By Charles C. O'Connell. Westminster, Maryland. The Newman Bookshop, 1948. pp. 163. \$2.50.

Light Over Fátima is a novel based on the apparitions of the Blessed Mother at Fátima. The story Charles C. O'Connell presents is reliable and authentic. The simplicity of his narrative is commendable, nothing being overdone in relating the events of Our Lady's appearances to the three little Portuguese shepherd children in 1917.

Unfortunately, the author in adhering too rigidly to the historical facts alone has made his novel somewhat sketchy. By including an interesting and extensive background of the people involved, he could have made the book more colorful and more lively, and at the same time could have maintained its praiseworthy simplicity. Moreover, the incidents surrounding the major events might have been treated in greater detail, thereby giving the story a unity and smoothness in reading that it sometimes lacks.

This is not a great novel about Fátima. Yet, as another outlet for spreading the message of Our Lady of the Rosary, it will appeal to many.

—J.T.C.

Our Lady of Fatima. Queen of Peace. By Father Joseph Delabays, Laureate of the French Academy. Translated by Rev. John H. Askin. New York, Benziger Bros., 1948. pp. xv, 196, with appendix and illustrations. \$2.75.

Here is another welcome addition to the constantly increasing literature about the wonderful happenings at Fátima. Father Delabays does more than simply relate the events of Fátima itself. In a popular style, he presents a close-up study of the three children to whom Our Lady appeared and accompanies this with a complete description of the town of Fátima. Following a chronological order, the author then speaks of the apparitions.

All the details, so important for the proper interpretation of this supernatural happening, are recounted—the words of the children, the reactions of the officials, and the results of the investigations. Some idea of the impact of Fátima upon the popular mind can be gained by reading what the writer has to say of the pilgrimages and cures that take place at this new center of devotion. Finally, in the appendix there are included the prayers that the three shepherd children recited and novenas in honor of Our Lady. Father Delabays has studied the story of Fátima well, has written clearly about its details, and has made a worthy contribution to the cause of Mary and Fátima. —B.R.E.

Saint Dominic. By Mary Fabyan Windeatt. New York, Sheed & Ward, 1948. pp. 149, with illustrations. \$2.00.

Recent years have witnessed a steady increase in the publication of books on the lives of the saints for children. And among the authors of such works Mary Fabyan Windeatt needs no introduction. She ranks with the best storytellers who understand a child's mind and can portray a popular life of any saint in the style that best appeals to youngsters fourteen and under.

Neither is her most recent work, *Saint Dominic*, making its first appearance. Actually, this story of the Father of the Dominican family took its first bow in serial form in *The Torch*, and its literary popularity and interest prompted this presentation in book form.

Following the pattern of her other works, Miss Windeatt has divided this latest into eighteen chapters, each treating some phase or incident in the life of Saint Dominic designed to captivate the interest of the adolescent for whom she has written. Appropriate illustrations by Gedge Harmon accompany each chapter and make for greater appeal to the very young.

Saint Dominic can serve as an instrument for parents who would have their children profit by the example of the saints. For teaching Sisters, especially Dominican, it is an excellent tool for acquainting their pupils with the "... Doctor of truth, Rose of patience, Ivory of chasity ..." or, briefly, with a true model of all virtues. —W.F.K.

Saint Albert the Great. By S. M. Albert, O.P. Oxford, England, Blackfriars Publications, 1948. pp. 144. 7s. 6d. net.

Although it was originally written for the Sisters of the

author's religious community, this book should be of interest to lay people as well. It is a concise biographical study which fulfills the author's original purpose to portray for the reader one of the most attractive and illustrious sons of St. Dominic.

The writer brings out well the many-sided life of the *Universal Doctor*, whose influence is so sorely needed in the world today. Scientist, philosopher, theologian and saint, he had that fine balance of intellect and will which, in coöperation with grace, united an amazing knowledge of natural phenomena with a profound spiritual life. Outstanding as a botanist, St. Albert treated also of astronomy, meteorology, minerology, chemistry, physics, anthropology, zoology, psychology, architecture. His marvelous powers of reasoning, aided by keenness of observation, helped him to anticipate by centuries many of our so-called "modern" discoveries. He says, for example, that the dark spots on the moon are caused by the configurations on its surface. This, the reader will discover, was more than four centuries before man's first telescope was pointed at the sky.

Pope Pius XII placed the stamp of recognition upon St. Albert by naming him Patron of the Natural Sciences. While it yet remains for St. Albert to be recognized in modern scientific circles, it is nevertheless true that after seven hundred years he must still be considered one of the world's greatest natural scientists. It is to be hoped that this book will hasten the day of his rightful recognition.

—L.S.

Martin. By Eddie Doherty. New York, Sheed and Ward, 1948. pp. 214. \$2.50.

This book brings to the public the wonderful story of the colored Dominican lay brother, Blessed Martin de Porres, whose death occurred in 1676 but whose fame happily persists. Eddie Doherty has done an excellent piece of work in adding to that fame. Being an ardent admirer and fervent apostle of Blessed Martin for several years, the author writes with a friendliness and exactness that bespeak serious reflection. He discusses the virtues and miracles of the humble Negro within the framework of fourteen meditations based on the Stations of the Cross. In the foreground of each Station stands Blessed Martin.

The incidents related here should make many Catholics realize that God sees only goodness or wickedness in His children. Lima saw extraordinary goodness in the self-effacing and chari-

table Martin. It is Eddie Doherty's chosen mission through this volume to show America that same exceptional goodness; to point out that sanctity is possible for all, regardless of color or condition; and to spread the inspiring story of the holy man of Lima.
—A.L.D.

Awake in Heaven. By Gerald Vann, O.P. New York, Longmans, Green and Co., 1948. pp. 159 with appendices. \$2.50.

In this finely written work Father Vann shows that to the degree that the Christian more perfectly fulfills his rôles of lover and maker, he approaches more closely to God. Briefly, the clear thinking English Dominican explains what that proposition entails and presupposes. It means that man must properly evaluate the world, and, while living on earth, "sing and rejoice and delight in God." Moreover, it presupposes that God does exist, that there is a moral order which is intimately bound up with man's happiness, and that the claims of Christ are adequately preserved only in the Catholic Church. Each of these points is elaborated upon with a style marked by lucidity, freshness, and scholastic orderliness. Having established the groundwork, the practical minded author then discusses marriage, education, art, and politics in the light of the Christian conclusions he has stated. Throughout each treatment the emphasis constantly is on unity, unity in God as the End for Whom all things are to be loved and made. Especially applicable to our times are the writer's chapters on "Prayer and Politics." In the Appendices there is an evaluation of Aldous Huxley's work, *Grey Eminence*, and a study of Thomist Ethics and the world today.

Minds that seek thorough and convincing approaches to basic problems and that appreciate good writing will not be disappointed in this book.
—L.E.

The Inquisition at Albi, 1299-1300. Text of Register and Analysis. By Georgene W. Davis. New York, Columbia University Press, 1948. pp. 322, with appendix and bibliography. \$4.00.

This book is one of a series of studies in History, Economics and Public Law, edited by the Faculty of Political Science of Columbia University. It is an edition of the text of one of the registers of a particular trial of the Inquisition in the city of Albi in Southern France. The author attempts to reset the scene with the incidents leading up to the trial and to present an his-

torical analysis of the trial itself and some of the aftermath of the trial which stirred up a good deal of excitement at the time. The text, edited in its original Latin, takes up more than half the book. The purpose is to make available to the history student one of the records of the Inquisition which are so rare in critical editions.

The limited scope of the work is evident. Rightly there is no attempt to draw lengthy conclusions concerning the whole question of the Inquisition of the 13th century. Picking up such books, we tend to read them with all our defenses prepared. Disappointment comes when we find there is nothing to fight about. The analysis is fair. The incident is unusual and the motives for the arrests and trial seem more than the ideal intended by the Church in the Inquisition. However, throughout the book there is a faint frown of censure for the supposedly "intolerant" Catholic Church and its bloody instrument, accompanied with sympathy for the individual tragedies and the afflictions of members of the "Catharan Church." This book is strictly for the history student.

—A.S.

The Religious Orders in England. By Dom David Knowles. New York, Macmillan Co., 1948. pp. 348, with appendices and bibliography. \$8.50.

In 1940 Dom Knowles, author of several scholarly studies on medieval ecclesiastical history, published *The Monastic Order in England*, covering the period from the middle of the tenth century to the time of the Fourth Lateran Council in 1216. In *The Religious Orders in England* he continues their story to the year 1340, including a section on the Friars insofar as their activities had bearing on monasticism.

The first division of the work treats of the reorganization and administration of the monasteries, their systems of visitations, and an interesting chapter on their agrarian policy and place in the social and economic scheme. The last division considers the monks and their world, their daily life, their intellectual pursuits, the position of the abbot, and their relations with the towns subject to their rule. The author takes the reader into the very cloister, frankly exposing not only the energy and vitality but even the shortcomings of the monks.

The middle part of the book is devoted to a study of the Friars, especially the Franciscans and Dominicans. After intro-

ductory chapters on their foundation and spirit, the author gives an absorbing treatment of their doctrinal and moral controversies in which English Friars played a part.

In general, the chapter on the nature and character of the Order of Preachers is very accurate. In one instance, however, the author seems too prone to minimize the positive influence and imprint of St. Dominic upon his Order. Without derogating from the rôle played by St. Thomas Aquinas in bringing the ideal of the Order to full flower, it must be insisted that the character, spirit, spiritual doctrine, and intellectualism of the Dominicans have their origins in the founder, Dominic. It is also necessary to take exception to the statement that in the early years the preaching of the Dominicans was indistinguishable in tone and accent from that of others. On the contrary, from the very first Dominican preaching was radically different, being distinctly doctrinal in tone. To take any other stand is to say that Dominic's ideal was but vague in his own mind and that he took pains to found a highly organized, delicately balanced, and, at that time, highly radical society, when one of the set patterns would have otherwise sufficed. In the Order of Preachers the influence and spirit of St. Dominic is the primary, fundamental inspiration.

Lest such a lengthy criticism on three short sentences in the text seem unfair, it must be said that the author has done remarkably well in summing up the character of Religious Orders. The book on the whole is excellent, a masterly piece of research presented in a fluid and captivating style. Dom Knowles, though treating a period of monasticism devoid of outstanding events and great personalities, has, nevertheless, enlivened otherwise unappealing matter; and has offered the reader a candid insight into an obscure chapter of monastic history. —F.H.

The Mass in Slow Motion. Msgr. Ronald Knox. New York, Sheed and Ward, Inc., 1948. pp. 139. \$2.50.

Monsignor Knox's latest book has been received with enthusiasm in all quarters that take pains to write critical directives for the reading habits of the faithful. Yet there has been an undercurrent of unfavorable criticism from certain other quarters too. Some priests think the Monsignor's light hearted treatment of so sacred a subject a bit misplaced, to say the least. Their reaction is indicative of the tremendous awesomeness that the

Mass holds for them and is therefore praiseworthy. And yet, leading churchmen, the Cardinal Archbishop of Paris for one, have thought it a sign of wisdom to be blessed that today's irreligious seek their heavenly Father once again through an almost revolutionary view of this same Holy Sacrifice.

Msgr. Knox's little volume seems nothing more than a part of revamped Catholic Action. His sermons on the Mass have that "our times" approach. They are written in the people's way, not that of the technical theologian.

It must be kept in mind, however, that new trends in the mode of Catholic Action must be directed by the hand of the Holy Father. Any unauthorized deviation in favor of "advanced" methods over Sacred Tradition will defeat the ends of modern Catholic Action. Some might wonder if Msgr. Knox has deviated from Sacred Tradition in his somewhat novel treatment of the Mass. We do not think so. After all, Church Fathers took pains to draw pictures for the faithful long ago when they explained Catholic doctrine. Those pictures were more often than not based upon events familiar to the people. Msgr. Knox follows their leadership. However, certain peculiar expressions employed by the Monsignor will and should, we think, cause slight tremors in critical Catholic eyes. What priest, for instance, aside from Msgr. Knox, has ever thought of his going to the altar of God as a whirling on to the dance floor?

In his sermon on the Offertory, for this is a book of sermons, Msgr. Knox bids us to think of him, priest celebrant, as a great human pin cushion in whom we are to stick the pins of our prayers at Holy Mass. We beg his pardon, if we stick him with a pin of criticism instead. We have in mind his linking of "procreation," on page 51, with the procession of the Divine Son from the Father. Tradition rather frowns upon associating creation of any kind with Divine Procession. In all events, procreation is an infinitely less perfect act than creation itself.

Despite these few criticisms, we are convinced that *The Mass in Slow Motion* will prove a great boon to the faithful for whom it was written. The book's most valuable contribution to the present discussion on the Mass and matters liturgical is its underlying theme, namely, that the Holy Sacrifice of the Mass is a family affair, the Sacred Banquet of the family of Christ. The priest as head of the family celebrates the Mass in the Name of Jesus Christ; the faithful as members of Christ's family, the Church,

participate in that celebration. This is teaching that needs underlining these days. Msgr. Knox merits thanks for restating this traditionally Catholic doctrine. —T.O'B.

The Philobiblon. By Richard de Bury. Introduction by Archer Taylor. Berkeley and Los Angeles, University of California Press, 1948. pp. xiv, 110. \$3.50.

A new edition of *The Philobiblon*, or *The Love of Books*, is most welcome. The essay, originally written in Latin in the years 1344-1345, is concerned with the love of learning and the collecting of books for that purpose. The book was first printed at Cologne in 1473. The first English edition appeared in 1598, edited by Thomas James, first librarian of the Bodleian Library at Oxford University. Since that time at least four other English editions have been issued. It is one of the first books about books and one full of wisdom, with many biblical and classical references. It marked the beginning of a new type of literary work.

For some reason (probably because the book was written at the request of the bishop) "Richard de Bury" is usually printed as the name of the author. But certain passages point to Robert Holkot, O.P. (d. 1349), as the author of the essay (Quetif, J. and J. Echard, *Scriptores Ordinis Praedicatorum*, i, p. 631). Robert Holkot was librarian to the Bishop of Durham. "Probably the truth is represented," says the *Dictionary of National Biography*, "by the title found in several manuscripts: Incipit prologus Philobiblon Ricardi Dunelmensis episcopi quem librum compilavit Robertus Holkote de Ordine Praedicatorum sub nomine episcopi." ("Here begins the prologue of the Philobiblon of Richard, Bishop of Durham; which book Robert Holkot, of the Order of Preachers, compiled under the name of the aforesaid bishop.")

This new edition, in a beautiful format, is recommended reading to all lovers of books, especially to authors, librarians and private collectors. Scholars will benefit by a perusal of its pages. Dominicans will find some hard things said about their Order, but they will also find praise for the pioneers of the order on account of their love for books and zeal in the cause of learning. "They with unwearied zeal applied themselves to the expounding, collating and compilation of the various volumes."

—R.A.

Saint Elizabeth. By Anne Seesholtz. New York, Philosophical Library, 1948. pp. 136. \$2.75.

James J. Walsh, the modern historian, says that St. Elizabeth was the best known woman after St. Clare in the thirteenth century. Anne Seesholtz has contributed greatly in bringing out the hidden truth of this conviction. She has drawn from the richest treasures of thirteenth century literature and history to describe more fully the magnanimity of St. Elizabeth. The manner in which the author correlates the events of the saint's life is orderly, and her choice of the personages that influenced St. Elizabeth's life most is convincing.

In brief, this is the story of Hungary's famous saint. She was born a princess and at an early age married Ludwig IV, ruler of Thuringia and Hess in Germany. Shortly after their marriage Ludwig died in Italy while with the Crusaders. After Ludwig's death, the saint was treated cruelly by her brother-in-law, who took over the government of the kingdom. The poor, whom Elizabeth had formerly fed many times at the castle gate, now treated her as a criminal. She embraced all these outrages joyfully and offered them to her Crucified Lord. It was at this time that she became the first Franciscan tertiary in Germany and thereafter devoted her life in a special way to prayer and to good works for the poor.

Miss Seesholtz handles her subject well and succeeds in presenting a worthwhile study of one of God's chosen souls.

—S.M.

The Lord's Sermon on the Mount. By St. Augustine. Transl. by John J. Jepson, S.S. Westminster, Md., The Newman Bookshop, 1948. pp. 174, with notes and bibliography. \$2.75.

This is the fifth volume of *Ancient Christian Writers*, a series of translations of the writings of the Fathers of the Church. The Sermon on the Mount is that magnificent discourse that our Lord gave to the people who followed Him to the high plateau a few miles from Capharnaum. In this sermon, which St. Matthew records in chapters five to seven and St. Luke records in part, our Lord promulgated the New Law of love. Without abrogating the moral precepts of the Old Law, Jesus points out the greater perfection of the New Law and gives the perfect pattern

of the Christian life. It is in this instruction that our Lord teaches us the Beatitudes and the Our Father.

While St. Augustine was a priest at Hippo, he composed this commentary, which enables us to gain a deeper appreciation of the Sermon on the Mount. This treatise by such a great Father of the Church was much help to St. Thomas and later theologians in explaining this beautiful section of the Gospel.

Once again in this new series we have an easily readable translation of Patristic literature. The translator's notes, to which references are made in the text, are valuable to the reader by interpreting obscure passages and by indicating the few statements that were later retracted by St. Augustine. The scholar will appreciate the bibliography, which is incorporated in the notes.

—L.L.B.

Magnificent Man. By Valentine Long, O.F.M. Paterson, N. J., St. Anthony Guild Press, 1948. pp. xiii, 270. \$2.50.

Magnificent Man is a spiritual book written for the laity to help them to meditate on man's tremendous natural and supernatural gifts. Writing in beautiful prose, the author fairly sings of the things that have made man magnificent—his creation, his redemption by God and the further manifestation of God's love through the Blessed Sacrament, the Blessed Virgin, etc. The author has enhanced his work by apt examples from modern novels. The warmth of feeling which these ten essays exhibit cannot help but stir the reader to a fuller appreciation of man's exalted state.

—J.J.C.

The City and the Cathedral. By Robert Gordon Anderson. New York 3, Longmans, Green and Co., 1948. pp. xii, 337. \$3.50.

The success that marked Mr. Anderson's *Biography of a Cathedral* may well be challenged by this present work. From many tell-tale angels we are shown everyday life within and around the famous Cathedral of Notre Dame during the glorious thirteenth century. St. Dominic and his newly formed champions of the Faith are there. On one page we meet the King and Saint, Louis, settling small merchants' disputes; on another we view a statue of Our Lady through the eyes of a Cathedral Charwoman. In fascinating and picturesque language Mr. Anderson shows the medieval workmen repairing a bridge, and tells how the classroom of old was presided over by St. Thomas Aquinas, who fostered "...

teamwork between mind and spirit in education." There is hardly a phase of medieval human life that is overlooked. The poets, the minstrels with their love songs, the penitents outside the church, the lawmakers of France, and the "seven who excelled in needlework" are all described. It was an age of strong Faith and a period of rich intellectual output. And over and above the little and the great towered the giant in stone which was and is the expression of man's "... reaching out toward God ... and God's reaching down." As the volume comes to a close we see Dante moving about the city and preparing to put the Theology of that Catholic time into poetry just as the builders had put it into stone.

Mr. Anderson has verily brought a past century to life. The personal touch, the clever presentation, the grasping of the deeply religious spirit of the "greatest of the centuries" makes his *The City and the Cathedral* a colorful, vivid work.

—M.M.

Ye Gods. By Ed Willock. New York, Sheed and Ward, 1948. pp. xii, 151, with illustrations. \$2.50.

By means of these articles that originally appeared in *The Torch* and by pointed illustrations, Mr. Willock shows that the non-believing American is really very much of a believer in modern types of false mysticism. To prove his point, the hard-hitting co-editor of *Integrity* strikes out against such "little gods" as "Speed," "Efficiency," "Glamour," "Romance," and "Popularity." These are only a few of the current American "myths" that the author so effectively ridicules. Underlying each evaluation is the constant reminder that the only satisfying and worthwhile quest of man today, as in the past, can be God and the supernatural order. The remarks in this direct attack on modern paganism are aimed, according to the author's words in the introduction, at the godless who live in our land; but there is clearly also a strong thrust at Catholic complacency. If you are looking for different, thought-provoking reading, this is it.

—B.R.E.

The Way of the Mystics. By H. C. Graef. Westminster, Md., The Newman Bookshop, 1948. pp. 158. \$2.75.

The mystics have fallen on hard days—our age has known such a vast impoverishment of the spirit. But the vision of the "brave new world" is fading and there is, on some quite different levels, a growing concern for the ways of these favored spirits.

They have always flourished in times like our own, amid greatest strife and unrest.

Accordingly, there is something "contemporary" in a representation of them. These studies of fifteen very different mystics are that in a moderate way. The mystics are presented with a brief historical conspectus, and, for the most part, in their own words and writings. In each, an orthodox analysis of the doctrinal foundations of their lives predominates and the author has the good grace to avoid any over-simplification, or writing in of preconceived notions. The subjects described range from St. Bernard, "the towering figure of a monk," to St. John of the Cross, "the mystics' mystic." Included are priests, religious, Doctors, and simple layfolk; some saints, others not. Among them are the fourteenth century German Dominicans: Eckhart, Tauler, and Bl. Henry Suso—respectively, the philosopher, the preacher, and the lover. Meister Eckhart is brought out of the furtive atmosphere of heresy and into the light where his errors can be discerned and discarded without prejudice to those mystical insights which are above suspicion, and without injury to the lesson of his life and those of his disciples.

The author has a figure which symbolizes the theme implicit in all of these studies. The mystics may present themselves to us in the theological realm as circles, revolving about the one true center—God; psychologically, however, they appear as ellipses whose two focal points are prayer and penance. This lest we should take too blandly the world's great Realists. —W.J.H.

The Three Brothers. By Michael McLaverty. New York, The Macmillan Company, 1948. pp. 213. \$3.00.

From whatever viewpoint the reviewer may regard *The Three Brothers*, he must still arrive at the same conclusion, viz., Mr. McLaverty has given us an excellent novel. The story tells of the three Caffery brothers who, sundered by the acid of avarice and suspicion, are finally united by the hand of Providence. The action is vivid, logical and, above all, natural. The characters are real people, beset by human failings and preserved by divine grace. They are Irish Catholics whose Faith is woven into the very warp and woof of their lives. They kneel for the family rosary with no more self-consciousness than in their eating or sleeping. They are living contradictions to the modern theories that religion stifles nature. They neither condone their sins nor

take pride in their virtues. While fraternal mistrust is the theme, the undertones of family love and loyalty are never absent. Finally, never in the course of their emotions is there even a hint of that unchecked passion, glorified today in the name of the novel.

However worthy the tale may be, it is the form of the novel that holds one's attention. Mr. McLaverty is a master of lyric prose. In describing the flowing cadence of his sentence structure, the adjective "lilting" leaps to the mind as the *mot juste*. His word pictures sparkle with a vivid and lucid reality. By wisely allowing his countrymen to speak for themselves, Mr. McLaverty has preserved for us the airy and pungent phraseology of the Irish. We thus have the language of the people, which can never be successfully imitated or devised. The student of letters should by no means fail to study this gem of literary craftsmanship.

To sum up, Mr. McLaverty has done what too few Catholic authors and especially novelists have failed to emulate, namely, combined worthy matter with artistic style. In my opinion, Mr. McLaverty deserves a place with Waugh, Greene, Mauriac and other ranking novelists of our time.

—T.K.C.

Communism and Ireland. By Sean P. Mac Eoin. Cork, The Mercier Press, Ltd., 1948. pp. 132. 3/6d.

At a time when the Communist peril is encircling the globe those interested in Irish history may ask what gains or footholds Communism has made in Ireland. We might easily be led to brush aside the possibility of that evil flourishing in Ireland because the latter is so predominantly Catholic. However, it was to answer such a question and to destroy any such complacency that the author undertook the writing of this book. To dismiss the question of the Red menace in Ireland lightly would be to forget the primary aim of Communism—world conquest.

In giving a general background of the subject the writer shows the progenitors of Communism to be the Protestant Reformation, Freemasonry and the French Revolution. He treats briefly of the chief teachings of Marx and his followers and explains how they spread so rapidly by means of a closely knit organization directed universally from Moscow. The tactics of the enemy vary with each country. In Ireland the Reds attempt to show that Irish patriots such as Wolfe Tone and James Connolly were true Marxists. Gradual control in the Labor Unions

and Land Movements is also, as always, an essential aim.

The frequent direct quotations from the Encyclicals of Leo XIII and Pius XI, as well as from the writings of Marx, Lenin, and Stalin, add weight to the writer's statements. His clear, factual and to-the-point treatment of the subject makes it appealing to the popular mind. To the few who still look upon Communism as a solely political philosophy, this book shows the national catastrophe that will result if such a menace is not combatted now with action as well as words. For the great majority, seeing beyond the facade and noting that Communism is a militant atheism, this book emphasizes that counter-action in Ireland is necessary; and that such resistance will be effective only if backed up by spiritual aid, especially in the form of the Rosary, as requested at Fátima. —M.C.

The Driving Forces of Human Nature. By Dom Thomas Vernon Moore. New York, Grune and Stratton, 1948. pp. viii, 461, with appendix.

In his last book before his entrance into a Carthusian monastery in Spain, Dom Moore presents us with a versatile cross-section of his life-long work in Psychology and Psychopathology. Some of the matter appeared in an earlier work *Dynamic Psychology*, but much of it is revised and new material has been added. The intention of the writer is announced in the preface as "an attempt at a synthesis of various currents in modern psychology thought." But the field the volume covers is so broad, and the point of view so complex—now historical, now philosophical, now experimental—that it is not so much a synthesis as a compilation. It begins with a History of American Psychology and Psychologists; then proceeds through the whole range of emotional and voluntary action—including a commentary on Dreams and the Unconscious; discusses the adjustment of the main driving forces of human nature; and ends with the problems of volitional adjustment in the home, the nation, among nations, and in reference to God. In this last section, the author treats of the supreme psychological experiences according to the principles of St. Teresa and St. John of the Cross.

It is obvious that in such a field of scholarship a true synthesis is hardly possible. But what Dom Moore does give us, through all this mass of Psychological data, are painstaking scholarship and mature evaluation, whether it be in his analysis of the behaviourists, his discreet use of Psychologists outside

of the Scholastic tradition, or his treatment of the various concepts of Causality. Moreover, his conclusions and speculations are considerably pointed up and brightened by extensive records of his case work in the field of Psychoneurosis.

The author's acquaintance with modern Psychologists and Physiologists outside of the scholastic tradition, and his habit of writing so as to make himself intelligible to them, has led to much criticism of his work. He defends himself here with great vigor, being content to use terms "whose true meaning would be grasped by the psychiatrists of our day much more easily than the Latin terminology of certain neoscholastics." (p. 45, footnote 112).

It is obvious from this book that Dom Moore is primarily an experimental psychologist, only secondarily a philosophical one. Shall we say that his work has suffered because of this? First of all, he makes use of scholastic principles when he needs their guidance, as in his discussion of the Philosophy of Will, Causality, and the Philosophy of Nature. And secondly, we may question whether it is possible for one man to do both things, namely to penetrate deeply and continually the great philosophical principles made available by ordinary experience, and at the same time to master the wealth of details which Experimental Psychology is forever presenting to us. He has clearly chosen the rôle of the experimentalist, and his work stands on its own merits in that field.

There is one last consideration. When the reader comes to the chapter called "The Adjustment of Man to God," he thinks of the choice that Dom Moore made—to spend his last days in a Carthusian Monastery. In seeking the very crown of Psychology, the soul's freedom of communion with God, was he not at the same time offering a holy scandal to the modern Psychologists who were his great friends and great adversaries? Was he thinking of himself and of them when he wrote concerning the life of contemplation: "Psychoanalysts will attempt to explain it in devious ways, but it is not something that can be explained by any analysis of the unconscious. . . . Any attempt to analyze religious experience without due attention to the divine action of God upon the soul is to omit from the analysis that which is of greatest importance." p. 417.

—D.R.

Philosophy of Religion: The Impact of Modern Knowledge on Religion.

By Monsignor Fulton J. Sheen. New York, Appleton-Century-Crofts, Inc., 1948. pp. 409, with notes and bibliography. \$5.00.

Monsignor Sheen's latest book is a continuation of his almost constant efforts to remove the blind of confusion which materialistic philosophy has interposed between the light of Truth and the modern mind. As is worthy of a Scholastic, Msgr. Sheen pursues his objective in a most orderly and lucid fashion. The book is divided into four parts, each following from the other and united under one idea: man's crying need for reason and for God.

The first part is a history of modern philosophy, or a study of man's descent into unreasoning confusion. This seems to be the only method of approach, a necessary means for solving the modern philosophical puzzle. The only way to work out an almost hopelessly confused knot is to take the free end of the cord and patiently work it back until each individual loop is unraveled. Modern confusion, (irrationalism is Monsignor's name for it), is mostly the accumulation of a myriad of little loops and twists which an untallied number of philosophers have left in the cord of Truth during the passage of four misguided centuries. The first one hundred and twenty pages of *Philosophy of Religion* unravel this confusion. The reading here is full of names and theories and will probably call for a little patient application, but the clarity which comes with the unfolding is well worth the effort.

In the second part, entitled "God and Reason," Msgr. Sheen comes into his own, as it were, and, with greater freedom of style and customary originality, he presents that aspect of the One True God which the moderns have rejected, His transcendence, i.e., God's existence as separate from the world He made. Immediately thereafter Monsignor treats of our knowledge of God as the moderns conceive Him to be, which is to say, a purely immanent God Who exists in the world and not outside it. This treatment is not a complete rejection of the modern idea but rather a thorough-going correction of it.

The next part could only be written by a Catholic and about Catholicism. It is styled "The Impact of Science on Religion." It is Catholicism alone that has withstood that impact, that has purified the half-truths and anomalies of science in the Light of a superhuman Truth, and has by its practice of supernatural love

and patience turned all the enmity that was set against it unto its own lasting good. Anyone who has to defend the Truth against the ultramodern heresies of materialistic science, comparative religion and historic evolution ought to benefit by reading at least this part of the book.

The final section is on man. Man as the psychologists see him, man as a problem—a creature of passion and reason. It is a brief section. It is a statement of principles against those who have tried to make man something other than what he truly is. And like the whole book it is a plea—a plea to men to act as men, to use reason in a return to sanity, to truth, to theology and to God.

—G.M.

Footprints on the Frontier. By Sister M. Evangeline Thomas. Westminster, Md., The Newman Press, 1948. pp. 400. \$5.00.

Footprints on the Frontier was written "to trace the beginnings and growth of the Motherhouse of the Sisters of St. Joseph of Concordia," p. xi. Giving as necessary background the rise of this Congregation in France and its subsequent translation to the United States, the author proceeds to hit her mark with deadly accuracy.

Naturally, a work of this kind demands a great number of details, and the author, who spent seven long years in compiling the data, has come up with a lively, well-ordered, down-to-earth arrangement of what had formerly been a hopeless hodgepodge of lifeless facts and unrelated incidents. Out of countless letters, pamphlets and documents, scattered throughout the country in archival centers, she has formed a unified story. Thus by revivifying these cold hard facts, and arranging them chronologically, she has produced a very readable and interesting history of the Sisters of Saint Joseph.

This book may well be a treasure chest for the Sisters in future years and a lasting monument of tribute to those noble souls who built the firm foundation of this Congregation. Those industrious Sisters were well acquainted with poverty, hunger and privation. Nevertheless undaunted, they made rapid headway, so that in a sixty-five year period the tiny acorn of five members became the giant oak of six hundred members, spreading its branches into many neighboring dioceses and exerting a

strong and lasting influence for the cause of Christ. Thanks are due to Sister Evangeline Thomas for her exact portrayal of this phase of the Church's progress in America. —R.D.P.

Tumbleweed. A Biography. By Eddie Doherty. Milwaukee, Bruce, 1948. pp. 203. \$2.75.

Every great reporter has in his own personal files a favorite story. In writing *Tumbleweed* reporter Eddie Doherty takes from the files of his own heart the thrilling life story of his wife, the Baroness de Hueck, foundress of Friendship House. *Tumbleweed* is a biography of a woman who has experienced life's finest joys and almost overwhelming contradictions.

Catherine was born in Russia, a daughter of one of the Czar's ablest diplomats. As a child she accompanied her father on his many missions to foreign countries. While only a girl of fifteen or sixteen she was not only a nurse in the Russian army but served in the capacity of soldier as well. Her astonishing experiences during this first World War are graphically described by the author. Because of her remarkable valor in the heat of battle she was awarded the medal of the Cross of St. George. This decoration was the highest possible for a woman to receive in Russia, being equal to England's Victoria Cross. About this time, through the arrangement of her father, Catherine wed the Baron Boris de Hueck, one of Russia's wealthiest men. Her married life was interrupted by the frenzied Bolshevik upheaval that caused so many to be massacred and put to flight. The Baroness and her now ill husband fled their country and made their way first to London and then to Canada. Her first attempts to earn a living for herself and Boris were fruitless. Catherine had become penniless, with scant clothing and without food and a place to sleep. After many privations and setbacks she acquired a well-paying position as a lecturer in the Chautauqua Circuit. In this new profession Catherine became very prosperous again. Once more she had the best the world could give. Yet the greatest chapter of her life awaited her.

Hours of real enjoyment await the reader of *Tumbleweed*. An embellishing feature of this moving odyssey is Eddie Doherty's rapid way of presenting exciting incidents. One cannot help but take *Tumbleweed* to his heart. —L.S.

The Joy of Serving God. By Dom Basil Hemphill, O.S.B. St. Louis, Mo., B. Herder Book Co., 1948. pp. 185. \$2.50.

Since the modern world has emphasized the false notion that human happiness is to be found here on earth, it is imperative that books opposing such views should appear regularly. The present volume serves that purpose effectively. In one chapter the author shows that God alone can satisfy the cravings of the human heart for happiness. In the same section, "Thirst for God," it is pointed out that this desire for happiness has prompted young men and women to leave the world and dedicate their lives to the service of God.

The cause of joy is union with God by charity. This theological principle and many of the means that have been established by the Church to put it into practice are described in twenty chapters. Dom Hemphill proves that as charity increases joy increases and pervades all religious practices.

This work was primarily written for men and women living in religious communities, but all Catholics could read with profit such considerations as: "Christ Within Us," "The Sacred Passion," "Death." The value of this volume would be increased if a conference were devoted to the three vows of religion and their role in the life of one dedicated to the striving for perfection. While speaking of mental prayer the author says that extraordinary contemplation, being a gratuitous gift of God, should not be asked for, since it is an extraordinary favor. This opinion is questioned by many theologians.

—D.B.C.

The Fathers of the Church. A New Translation. The Writings of Salvian, the Presbyter. Translated by Jeremiah F. O'Sullivan, Ph.D., New York, Cima Publishing Co., Inc., 1947. pp. 396, with special introduction, notes and bibliography. \$5.00.

Salvian, the Presbyter, was born somewhere in Gaul, around the beginning of the fifth century. He was of the Aristocratic Gallo-Roman world, though he far from reveled in this station. Having married and become a father, Salvian, after surmounting numerous obstacles, embraced the monastic life, while his wife, Palladia, entered the convent. Though a brilliant teacher and preacher—ever exhorting a corrupt world's return to its Creator—Salvian did not produce many works, particularly considering that his years numbered nearly one hundred. In these few words might Salvian, the Presbyter, be introduced biographically to the general reader.

Of his extant writings his treatise, *The Government of God*, is

Salvian's most important and it comprises more than half of the present volume. Showing in this work that God directs the destinies of nations and men, the author paints forcibly the general state of corruption rampant in the Roman Empire of his day, calling for the vengeance of the Lord. Salvian's other two works, a book of nine *Letters* and a collection of four books in *Ad Ecclesiam* are obviously of lesser value, historically important but devoid of the vibrant matter and vigorous style of his major work. The author's persistent desire to make both intellectual pagans and tepid Christians God-conscious is strikingly evident in the three works.

This translation, number five in the monumental task now in progress to bring the Fathers' ever new words and appeals to our soul-sick civilization, deserves more than a mere place on one's book-shelf. It merits reading and the earnest application of its noble message to the fundamental problems of the present century.

—R.J.G.

In Spirit and in Truth. The Spiritual Doctrine of Saint Paul of the Cross.

By Fr. Brice, C.P. New York, Frederick Pustet Co., 1948. pp. 357. \$4.00.

Father Paul Danei, missionary, founder of the admirable Passionist Order, saint of the Church, lived from 1694 to 1775. More generally referred to as St. Paul of the Cross, he was primarily influenced in his spiritual formation by St. Francis de Sales, secondarily by Tauler, St. John of the Cross, and St. Teresa of Avila. His sanctity is a sign of the wonderful unity of spirituality resulting. Unfortunately, St. Paul of the Cross never wrote an *ex professo* treatise on the spiritual life.

One of his spiritual sons, Father Brice, C.P., has attempted to write such a treatise for him, based on the hundreds of letters we have of St. Paul. The resulting synthesis can hardly be called important in the field of spiritual writings. However, for the fortunate Passionists here is a book full of quotations on things divine written by their founder, a privilege not had by every religious. For non-Passionists the work will be of interest inasmuch as it will aid those making a study of ascetical writings; but for general spiritual reading, for example during a retreat, the work is too scholarly. Father Brice proves his thesis, viz. Christian perfection for St. Paul of the Cross is conceived "as being *in* and *through* contemplation." To do so, however, he quotes many, many letters to different people in various states of life, a method which tends to be scientific in presentation. Yet we

should remember that these quotations are from the pen of a saint, the great St. Paul of the Cross.

—M.S.W.

Religion and Science. By Alfred O'Rahilly, D.Sc., Ph.D. Dublin, Ireland, The Frederick Press, 1948. pp. 70. 2/6.

This small format is the text of a series of radio addresses on the subject of the respective spheres of science and religion. Both fields of thought are briefly and admirably outlined, as is usual in a radio talk. The ease and competence with which the author traverses both fields is readily understood, for he is a Thomist and a physicist. At the same time the treatment is expository and apologetical, as several titles suggest, v.g. "Science and God," "Church and science," "Alleged Warfare between science and theology." The conclusion of these studies is that scientific achievements are in no way hindered by the Faith, rather they are fostered by it, for in no other realm is there greater freedom of thought.

After relegating science to its proper sphere, the writer continues to treat of "Science and Ethics," and "Science and Education." He notes two facts: scientific principles when applied to the realm of morality give man a materialistic concept devoid of all spirituality; and, likewise, in education, mathematics and the physical sciences are not sufficient norms to lead men to God.

Although this booklet is the reprint of a radio address, it provides interesting reading, and leaves the reader with the conviction that science will not give the ultimate solution to the mystery of life. The author's approach to the problem is new; the conclusions are convincing; and there is an excellent analysis of the matter. In a very brief foreword, the writer states his intention to produce a more detailed book on the subject and, after reading this booklet, one hopes such a volume will not be long coming because of the present importance of the problem here in America. It is worth noting that the material contained in this work is excellent for preaching.

—V.T.

The Case of Peter Abelard. By Rev. Ailbe J. Luddy, O. Cist. Westminster, Maryland, The Newman Bookshop, 1948. pp. ix, 94. \$2.50.

Since the assertion that St. Bernard was unfair in his actions against Peter Abelard has found some Catholic defenders, a defense of his proceedings against that philosopher has become necessary. As a result of the charges three questions have arisen. Was St. Bernard prejudiced against Abelard? Was he over-hasty in labeling his doc-

trines as heretical? Did he play politics at the council of Sens where Abelard was condemned? *The Case of Peter Abelard* is an emphatic negative answer to all three questions. The alleged underestimation of philosophy by St. Bernard, which is the basis for the first question, is refuted by quotations from his sermons. Propositions taken from the works of Abelard are sufficient to solve the second question negatively. The negative to the third question is based on an analysis of the events at the council.

This little work might profitably be read by those who have adopted the opinion that, at least at the Council, St. Bernard was not entirely fair. The omission of quotation marks in the middle of p. 84 after an excerpt from Abelard will cause some confusion to the reader.

—C.McK.

The Sacramental Way. A selection of papers edited by Mary Perkins. New York, Sheed & Ward, 1948. pp. xii, 404, with bibliography. \$5.00.

The first annual "National Liturgical Week" conference in this country was held in 1940. Since that time, many priests, religious, and laymen have convened yearly at the "Liturgical Week" to aid the growth of the Liturgical Movement by their exchange of ideas and practical suggestions. From the numerous papers given at the first six "Weeks," Mary Perkins has selected "... those which, when assembled in book form, would best give the reader a one-volume summary of the bases, purposes, means and methods of the Liturgical Movement, particularly in this country." (p. X.) The aim of the editor, therefore, is twofold: first, to give the doctrinal bases of the Liturgical Movement; secondly, to show the importance of the liturgy in the lives of Catholics, and the practical means whereby the laity can partake more fully of the rich, liturgical life of the Church. Priests will find many concrete suggestions for leading the faithful toward understanding, appreciating and actively participating in the "sacred mysteries and in the public and solemn prayer of the Church." All the faithful who read *The Sacramental Way* will see how the liturgy can enter in and sanctify their daily lives.

Since this book is composed of papers written by thirty or more authors, the reader must be careful not to lose sight of the editor's aim. Short introductions to each section of the work help to keep that purpose in view. Of particular importance for correlating and synthesizing the chapters is a section entitled "Suggestions for Study." pp.

377-389. These suggestions make *The Sacramental Way* especially worthwhile for study clubs.
—V.F.

The Fathers of the Church. A New Translation. **St. Augustine.** Vol. 2. Translated by Ludwig Schopp, Ph.D., John J. McMahon, S.J., Robert Catesby Taliaferro, Ph.D., Luanne Meagher, O.S.B., Ph.D., Roy J. Deferrari, Ph.D., L.L.D., L.H.D., and Mary Francis McDonald, O.P., Ph.D. New York, Cima Publishing Company, 1947. pp. 489, with special introductions, notes, and bibliographies. \$5.00.

This latest volume of the series, *The Fathers of the Church*, is a new translation of five of St. Augustine's works, namely, *The Immortality of the Soul*, *The Magnitude of the Soul*, *On Music*, *The Advantage of Believing*, and *On Faith in Things Unseen*.

Each of the treatises has a special introduction dealing with its time of composition, occasion and history. The translators have achieved remarkable success in changing St. Augustine's somewhat involved Latin rhetoric into readable English. The abundance of helpful footnotes and bibliographies give evidence of the scholarly effort put forth to assure the accuracy of the translations. Dr. Ludwig Schopp, his board of editors and his translators should be complimented for their sincere effort, to give American Catholics a ready reference to the fundamental writings on our faith. Let us hope for the rapid appearance of more volumes in this series and for their eager acceptance among Catholics throughout the nation.

—E.F.

The King Uncrowned. By Rev. Michael O'Carroll, C.S.Sp. Westminster, Md., The Newman Bookshop, 1948. pp. 126. \$2.50.

Books of earthly heraldry, more often than not, excite a thirst for adventure in all of us; yet how much more adventuresome should a story prove in which the kingdom is an eternal one and the crown an imperishable one? Of the latter type is *The King Uncrowned*.

The "king," St. Joseph, is taken out of the shadows of the past ages and made to live in our own times. Joseph is shown living the "real" life, the inner and outer life directed to Him Who is Life. Now, if you would know a man you must know him by his outer life which is but a product of his inner life. But of St. Joseph's outer life we know little indeed. Still, proceeds Father O'Carroll, a great deal may be gleaned from the relevant facts concerning those with whom he was associated: the Jews, Mary, the Child Jesus—God and Man. To scriptural premises Father O'Carroll applies the principle that as one

more closely approaches the principle of the effect the more he partakes in the effect of that principle. With that norm as a basis, the author draws his conclusions. We know Joseph was a Jew of the family of David; thus his royalty. We know he was married to Mary, the mother of Jesus: he was a husband, father, workman and protector. We know that the Child Jesus, God and Man, was subject to him; thus he was a teacher and a saint and a patron. It would be inconceivable to think of St. Joseph as anything other than as described by the author here; and we are pleased to note that he avoided romanticizing about the details of the life of the humble carpenter of Nazareth.

However, to call this work simply a biography is wrong. The author's own reference to it as a "study," is a happier choice, for within this latter term may be included the polemic digressions which the writer has allowed himself. Again, this is not merely a plaudatory account of the progress of a soul towards its Creator, but rather a reasonable and convincingly drawn picture of a man in tune with the law of the spirit. You will not learn anything new here about the details of the outer life of St. Joseph, but you will find what purports to be the "real life" of St. Joseph.

—F.M.

What is Man? By O.-F. Ramuz. New York 12, Pantheon Books, Inc., 1948. pp. 245. \$2.75.

Mr. Ramuz wrote as a poet and an artist. Moreover, in his writings, as is pointed out in the introduction to this work, he made no attempt to associate himself with a philosophy or a doctrine, but merely expressed the results of his own experience. But those results are not placed as conclusions to be held firmly by the reader. Rather they are proposed in the form of fundamental questions that the reader should examine carefully and then answer as best he can. Thus, Mr. Ramuz's purpose simply was ". . . to rouse man's sleeping anxiety, to remind man of the need for vigilance." (p. 15.)

To some degree the author achieved his end. There are questions asked about the meaning of life, the intimate nature of man, the claims of Communism to fulfill the needs of human beings, the true concepts of labor, and the possibilities of living with or without a God. In dealing with these and other topics the writer at times reveals a deep appreciation of the perplexities that often haunt the ordinary man. Communists are praised for their energy and sincerity in trying to remedy economic ills; but the system they advocate is shown to be injurious to man for it robs him of his soul and his God. Again, the

worth of belief in the supernatural as a source of peace and hope is indicated. There can be no arguments with such observations as these.

Still, Mr. Ramuz's work is somewhat of a puzzle. Though he does not deny the existence of a personal God, nor belittle the value of religion, he does persist in leaving the reflective reader undecided. He started out merely to present provocative questions. The questions remain unanswered; but by their presentation there is conveyed a feeling of uncertainty. It is not that the author is cynical or antagonistic to any school of thought. Rather, it is evident that he struggled long, seriously, and sincerely to solve the problems set forth. At times he seems almost Catholic; and at other times he hints that the real grasping of Truth lies just ahead, something yet to be gained. Hence, for a mind similar to his own, groping and deadily in earnest, Mr. Ramuz's observations have definite advantages, since his views bring clouded fundamental issues to light. For the Catholic, though, assured and protected by his Faith, the work offers another example of a zealous soul outside the Church trying to put meaning into life and to reach its Maker. With such souls we must be genuinely sympathetic.

—M.M.

Joan of Arc. An Anthology of History and Literature. Edited by Edward Wagenknecht. New York 17, Creative Age Press, 1948. pp. x, 421. \$4.50.

Although a perennial favorite with Christians, Saint Joan of Arc seems recently to have recaptured the popular heart and has found her way into the theater and the library and is soon to be seen on the screen. This anthology is another manifestation of that new interest and has hopes of adding its mite to the glory which is Joan's. Unfortunately, however, the book is no true tribute to the Maid of Orleans; it does no honor to her and is little less than insulting to Catholic sensitivities. The true Joan is Saint Joan and any attempt to portray her as anything less is a distortion of fact, a perversion of history. Of course, we may not question the sincerity of the editor when he says he is deeply devoted to Joan. From his own treatment of her in the first essay and from the tenor of the majority of the essays he has chosen to portray the Saint, we cannot do other than conclude that he does not know the true Joan at all. Of the fifty-two authors presented, four are on the Index on one count or another. Many of the others found in the book present views of Joan which cannot be reconciled with the traditional picture of the Saint which the Church has painted. Treated in this naturalistic, Protestant, un-Catholic light,

Joan loses all the appeal and the sanctity that is part of her true self and becomes nothing more than a caricature, unpleasant and incomplete. Of course, the editor has not excluded Catholic authors from the anthologies. There are to be found such lights as Msgr. Benson, Father Thurston, Belloc, and Chesterton. Unfortunately and inevitably, they are snowed under by the overwhelming mass of naturalistic cynicism and distortion which are quite objectionable in Catholic eyes. The book cannot be recommended on any count.

—T.O'S.

Young Mr. Newman. By Maisie Ward. New York, Sheed and Ward, 1948. pp. xvii, 477, with appendices and bibliography. \$4.50.

Maisie Ward here gives us the other side of Newman, the first side. Most Catholics, by means of Wilfred Ward's biography, and the many others based on this, know Newman from his conversion to his death; in the present work the author takes us from his birth to his conversion, stressing in her treatment, the young Mr. Newman of Oriel.

Her book, like her father's, shows great labor and scholarship, and a reverence for her subject, always, of course, directed by an honesty towards her material. Yet the two books are not alike. The Newman of one is priest and writer, a thinker and apostle, a defender of the faith; in the other he is a strange person indeed, moving in a peculiar milieu of odd sisters and brothers, concerned a little too much with the trivia of domestic life, and with his own interior development. Mrs. Sheed shows a woman's passion for detail and reveals all the small things that came up in the young Mr. Newman's life. Perhaps this is where her treatment of her subject differs most from that of her father's.

Such a treatment, however, has a foundation in the material itself, for Newman's home, in this book, is still a house, while in Wilfred Ward's work, Newman has come into the Church, a home that requires less detailed description in bringing out the character of people who live in it. Again, Newman was certainly more of an odd stick in his early years, even though he never entirely lost his strangeness, and his feeling of being out of place. Both father and daughter, however, have agreed in seeing Newman as a most intense, desperately honest person, and as a man of deep feeling. And both remark his scholarship. His habits of study when at Oxford should be known by all students. The author makes it clear that Newman's genius was not without its 98% perspiration.

The book also has many other good things to recommend it. The people who are always coming and going through it, such as the quiet and holy Pusey, or the more boisterous W. G. Ward, "who stood out even in an age of 'characters' at the University," or Hurrell Froude, who influenced Newman so much, all add to the charm of this book. Maisie Ward's treatment of Newman's pre-Catholic concept of Christianity, (pps. 339-342), is exceptionally well done.

While the book does not come up to the masterpiece that her father wrote, nor yet up to her own on Chesterton, Maisie Ward has succeeded nonetheless in giving us a solid document on Newman's early life, and we are in her debt.

—R.H.

Alice Meynell Centenary Tribute. Edited by Terence L. Connolly, S.J., Ph.D. Chestnut Hill 67, Mass., Boston College Library, 1948. pp. 72. \$2.25.

This book consists of three tributes to the memory of Alice Meynell given at the Boston College Centenary Symposium commemorative of her birth on October 11, 1847. Robert Francis Wilberforce, C.B.E., Anne Kimball Tuell and Sister Mary Madeleva, C.S.C., shed light on Mrs. Meynell as a person and as a writer of prose and poetry. Father Terence L. Connolly, S.J., comments on the collection of Mrs. Meynell's works at Boston College and adds a short list of her published volumes. Some concluding remarks are given by the Auxiliary Bishop of Boston, Most Reverend John J. Wright.

Father Connolly is to be congratulated for his unceasing endeavor, of which this book is another sign, to make the influence of three English writers felt in this country. Francis Thompson, Coventry Patmore, and Alice Meynell were all outstanding Catholics, and have much to say to Catholic literary America about the integration of love for God and love for letters. The Catholicism of these writers is an inspiring thing, and well worth Father Connolly's "shoutings from the heights."

—R.H.

The Holy Bible. The Book of Genesis. Translated from the Original Languages by Members of the Catholic Biblical Association of America. Paterson, N. J., St. Anthony Guild Press, 1948. pp. vi, 130, with notes and appendix. \$1.00.

With the publication of this translation of the book of *Genesis*, the Catholic Biblical Association of America, under the sponsorship of the Episcopal Committee of the Confraternity of Christian Doctrine, has made an auspicious beginning in its gigantic task of trans-

lating the entire Bible into English from the original languages. In order to deepen in their readers 'the right understanding of the divinely given Scriptures,' and to make them more familiar with the written word of God, the sponsors of this new translation are attempting to delete the vague and archaic forms of the Douay-Rheims version of both the Old and New Testament; and to present the meaning of the text in simple, intelligible language.

The book of *Genesis*, translated from the original Hebrew, fulfills in large measure the purpose the authors had in mind. The story of creation and the histories of Abraham, Isaac and Jacob are narrated in a much more simple and understandable manner than that which the average Catholic has hitherto been familiar. Containing the whole translation of the first book of the Bible, the present work has numerous footnotes and an appendix of textual notes. It is to be hoped that the efforts of the Episcopal Committee and the Biblical Association will result in a more widespread interest among American Catholics in the inspired word of God.

—J.B.

The Catholic Mother's Helper in Training Her Children. By Sister Mary, I.H.M., Sister Mary Roberta, O.P., and Sister Mary Rosary, O.P. Paterson, N. J., St. Anthony Guild Press, 1948. pp. xvii, 142, with appendix. \$1.50.

This little book is designed to aid the Catholic mother in the religious and moral training of her children of the preschool age. There are three parts to the work, the first giving instructions for the training of the child during the first four years of life, the second presenting the account of the Redemption, and the third consisting of stories on the Life, Death and Resurrection of Our Lord. These stories are told in plain, simple language intelligible to the child under seven and are replete with suitable analogies and examples. The book also has an appendix containing a list of other religious stories and instructions for children.

In this volume the Catholic mother has all the material necessary to acquaint her child, even at a very early age, with the beautiful truths of Faith and with Him Who has hidden His secrets from the wise and prudent and has revealed them to little ones.

—J.B.

Introduction to the Devout Life. By Saint Francis de Sales. Edited and translated by Allan Ross. Westminster, Md., The Newman Bookshop, 1948. pp. 272. paper \$1.25, cloth \$2.50.

This work of Saint Francis de Sales has ever been recog-

nized as a spiritual masterpiece. It was the intention of the author to write for those living in the world, and show them how to attain to perfection without withdrawing from the world. In the Preface he states: "My intention is to instruct those who live in towns, in households, at the court, and who, by reason of their circumstances, are obliged to lead an ordinary life in outward show; who very often, under colour of an alleged impossibility, are not willing even to think of undertaking the devout life, because they are of the opinion that . . . no one ought to aspire to the palm of Christian piety, while living in the midst of the press of worldly occupations. And I show them that . . . a vigorous and constant soul can live in the world without receiving any worldly taint."

It would be a mistake to think that this book is suitable only for the laity. Religious will read it with much profit for it treats of the very essence of the spiritual life. As Pope Pius XI wrote of this work: "Would that this book, the most perfect of its kind in the judgment of his contemporaries, as at one time it was in the hands of all, were now also read by all; so that then Christian piety might everywhere flourish again, and the Church of God might rejoice in seeing sanctity common among her children."

—X.S.

Hand in Hand with Our Mother. By Rev. Joseph Lucas, P.S.M. Transl. by the Dominican Sisters of the Perpetual Rosary. Milwaukee, The Bruce Publishing Company, 1947. pp. vii, 199. \$3.25.

In 1921 Father Joseph Lucas published a book entitled, *An der Mutter Hand*. This book received such a favorable reception in Germany that it was translated into several other European languages. This is the first edition of it in English.

The book is divided into four parts. The person or main idea around which these parts are grouped is Mary our Mother. The four parts are: Our Mother's Love and Care; Our Mother's Feasts; Our Mother's Sorrows; Our Mother's Prerogatives.

The simplicity of style and sincerity of thought of this work recommend it to all children of Mary. It is evident that Father Lucas has written from the heart. He has succeeded in reaching the hearts of his readers and in turning them towards their heavenly Mother in all love and devotion.

—R.M.

A Treasury of Russian Spirituality. Edited by G. P. Fedotov. New York, Sheed and Ward, 1948. pp. xvi, 501, with notes and bibliography. \$6.50.

Chesterton somewhere says that it is not familiarity that breeds contempt but unfamiliarity. He then explains this by showing that the West is most contemptuous of those people about whom it knows little or nothing. Now, probably the best way to learn about a people is to study, not its heroes, but its saints, for the saints are closer to the people and personify the highest ideals and strivings. Hence, the book under review, which is one of the first attempts to bring Russian spirituality to the English-speaking public, should do much to break down the iron curtain which has separated Russia from the West ever since the Schism of the East.

It is consoling, and not a little surprising, to find that Russia, in spite of her long separation from Rome, remains close to the Church in her spirituality. We find that through the centuries the cult of the Mother of God has held a very important place in Russian spirituality. Rarely do we meet in the West such a touching love and reverence for the Blessed Mother as is shown in the lives of the holy men of Russia described in this book.

There is one *caveat* and it is an important one for the Catholic reader. The book should not be used as a guide in spirituality or mysticism. The reason for this is that the spirituality of Russia has been influenced by Hesychasm, "the only great mystic movement in the Orthodox Church" according to the Catholic Encyclopedia, which states that "Hesychasts (quietists) were people, nearly all monks, who defended the theory that it is possible by an elaborate system of asceticism, detachment from earthly cares, submission to an approved master, prayer, especially perfect repose of body and will, to see a mystic light, which is none other than the uncreated light of God." The article further states that "Hesychasm contains two elements; the belief that quietist contemplation is the highest occupation for men, and the assertion of real distinction between the divine essence and the divine operation." There is also found in the system "a suspicion of pantheism." (cf. *Catholic Encycl.* Vol. VII, p. 301)

The Hesychast method of mystical prayer is frequently referred to in the book, and a famous Russian Hesychast spiritual

work call *The Pilgrim* is included. This latter, according to the preface written by the editor, "is a work of propaganda designed to popularize in lay circles the mystical prayer of the Hesychasts" (p. 281)

The publisher and editor had in mind a "survey" of Russian spirituality when publishing the book, and if it is used as such it should do much to remove the unfamiliarity which so many of us have with the soul of that country which was once called Holy Russia.

—J.K.

Ready Answers in Canon Law. By Rev. P. J. Lydon, D.D. New York, Benziger Brothers, Inc., 1948. pp. 636, with appendix and indices. \$6.00.

This is the third edition of Father Lydon's *Ready Answers in Canon Law*. Revised and enlarged in accordance with the latest decisions and interpretations on the Code, this book gives the busy parish priest a quickly found and accurate answer to his canonical problems.

The necessary limitations of this work are pointed out by the author in his preface to the new edition. Father Lydon recommends some other works in marriage processes because, he says: "The limits of this present work will not allow extended treatment of that vast and intricate subject."

As in previous printings the matter of the whole volume is arranged in alphabetical order, but in this third edition new matter has been incorporated into the text and many additions have been made to the general index. The definitions of canonical terms in common use are accurate and succinct. These features make this volume a useful aid to the parish clergy and even to students who are beginning their study of Canon Law.

—J.C.D.

Santo Domingo de Guzman, Fundador de la prima Orden Universitaria, Apostolica y Misionera. Por P. Venancio D. Carro, O.P. Salamanca, San Esteban (Apartado 17), 1946. pp. 137.

The author warns us that he is attempting no complete life of St. Dominic, nor a full history of the Dominican Order. This book is an endeavor to present but one chapter in the life of St. Dominic by using, not new sources, but rather those unknown to the general reader. The work has two parts, one an analysis of the life and ideals of St. Dominic, and the other a conspectus

of the manner in which ideas of study and the apostolate were carried out in the years following his death.

No Dominican could ever be displeased entirely with any book about his holy Father. There are too few histories about him to make any information concerning his life and work unappreciated. Hence, we welcome even more any well written account of St. Dominic, though the fact that this book is written in Spanish will limit the number of American readers.

The thesis to be proved, that St. Dominic founded the first order devoted to study, to the apostolate of preaching and the missions, is a mighty one. It is well calculated to raise many arguments. There is definitely place for Fr. Carro's proof. His arguments and reasons are well founded, not on *a priori* reasoning, but in historical records, which, incidentally, are copiously quoted in this book. It would be well to have a translation for the American reader.

—A.S.

Erlöste Menschlichkeit. Von P. Marianus Vetter, O.P. Wien, Verlag Herder, 1947. Umfang 129 Seiten. Preis S. 12.60, sfr. 5.60.

This book, *Erlöste Menschlichkeit*, is a blazing challenge uttered in the midst of all the present day discussions for rebuilding the world. A true and lasting renewal of the world does not begin with great programs for economic and social betterment but only within the individual soul of each and every man. Here we have proposed the apt means for those who profess the faith of Christ, namely devotion to the gifts of the Holy Ghost within the soul.

—A.L.E.

De Mariologia Biblica. By P. F. Ceuppens, O.P. Torino, Italy, Casa Editrice Marietti, 1948. pp. xi, 265.

Directing his efforts to professors and students of Theology, Father Ceuppens does not attempt in this book to present a dogmatic treatise on Mariology, but wishes, rather, to examine the many places in the Old and New Testaments that have references to the Blessed Virgin. After he has completed this more important part of his work, the exegetical section, the eminent Dominican professor then goes on to prove, wherever possible, that the doctrine of St. Thomas concerning the Blessed Virgin and the hidden life of Christ has a fundament in Sacred Scripture. This volume is the fourth in a series of seven that is being pub-

lished under the title of *Theologica Biblica*, and is another tribute to the thorough, scholarly work of Father Ceuppens. —L.E.

Quaestiones Selectae Ex Historia Primaeva. Second Edition. By P. F. Ceuppens, O.P. Torino, Italy, Casa Editrice Marietti, 1948. pp. xxiv, 376.

The appearance of this study of the first eleven chapters of *Genesis* was made in 1934. However, since that time, due to new investigations and more thorough studies, some former opinions of Father Ceuppens have been altered. Hence, he has published this second edition based on recent researches, and has attempted to give to exegetes and theologians alike a critical, historical exposition of such subjects as "The Happiness of Our First Parents," "The Hypothesis of Evolution," and "The Fall of Our First Parents." The conclusions are not proposed definitively, since much of this matter is still very obscure, but are given as more probable solutions in the light of modern arguments. Once again, Father Ceuppens has composed a work marked by erudition and clarity. —L.E.

CORRECTION: In the September issue of *Dominicana* the price of *The First Freedom*, by Wilfrid Parsons, S.J., was incorrectly quoted. The true price is \$2.25.

BOOKS RECEIVED

AND THE WINDS BLEW. Novel for juvenile readers. By Brother Ernest, C.S.C. Paterson, N. J., The St. Anthony Guild Press, 1948. pp. 227. \$1.50.

S. AURELII AUGUSTINI CONFESSIONUM. Libri XIII. Introduction and notes by Joseph Cappello, S.T.D., LL.D. Rome, Domus Editorialis Marietti, 1948. pp. LIV, 600.

THE BOOK OF INFINITE LOVE. By Mother Louise Margaret Claret de la Touche. Westminster, Md., The Newman Bookshop, 1948. pp. xvi, 129. \$1.75.

CHRIST IN HIS MYSTICAL BODY. By C. J. Woollen. Westminster, Md., The Newman Bookshop, 1948. pp. 175. \$2.25.

CHRIST IS ALL. By John Carr, C.S.S.R. Westminster, Md., The Newman Bookshop, 1948. pp. 142. \$2.25.

A COMPANION TO THE SPIRITUAL EXERCISES OF ST. IGNATIUS. 3rd

- Edition. By Aloysius Ambuzzi, S.J. Westminster, Md., The Newman Bookshop, 1948. pp. 348. \$3.00.
- DOCTOR COMMUNIS. Acta et Commentationes Pontificiae Academiae Romanae S. Thomae Aquinatis. Torino, Italy, Casa Editrice Marietti, 1948. pp. 181. L. 400.
- THE LIGHT AND THY TRUTH. By Robert Nash, S.J. Westminster, Md., The Newman Bookshop, 1948. pp. 197. \$2.50.
- PLATFORM REPLIES. Vol. I. By Very Rev. J. P. Arendzen, D.D., Ph.D., M.A. Westminster, Md., The Newman Bookshop, 1948. pp. 199. \$1.75.
- THE PRIEST AND THE PROLETARIAT. By Robert Kothén. New York, Sheed and Ward, 1948. pp. 64. \$1.50.
- PSALMS AND CANTICLES OF THE BREVIARY. By Rev. R. J. Foster, S.T.L., L.S.S. Westminster, Md., The Newman Bookshop, 1948. pp. xxv, 275. \$3.75.
- RELIGIOUS TEACHING OF YOUNG CHILDREN. Second Edition revised and enlarged. By S. N. D. Westminster, Md., The Newman Bookshop, 1948. pp. 173. \$2.25.
- THE SACRED HEART AND THE PRIESTHOOD. By Mother Louise Margaret Claret de la Touche. Westminster, Md., The Newman Bookshop, 1948. pp. xxxii, 224. \$2.75.
- THE SINGING HEART. The Life Story of Antoinette Marie Kuhn. By Rev. Lawrence G. Levasik, S.V.D. St. Paul Minnesota, Radio Replies Press, 1948. pp. 144. \$2.00.
- THE FAITH MAKES SENSE. By John Carmel Heenan. New York, Sheed and Ward, 1948. pp. 274. \$3.00.
- From **VERLAG HERDER**, Wien, Wollzeile 33, Austria.
- ASKESE UND LASTER. By Heinrich Fichtenau. pp. 128. 1948. sfr. 4.20.
- LEIDENS-UND VERKLARUNGSGESCHICHTE JESU CHRISTI. Vol. V. By Dr. Theodore Cardinal Innitzer, Archbishop of Vienna. 1948. pp. xv, 447. sfr. 24.20.
- LIEBE UND TOD. By Alfred Focke, S.J. 1948. pp. 192. S. 26. sfr. 11.80.
- PHILOSOPHISCHES WORTERBUCH. By Walter Brugger, S.J. 1948. pp. xlii, 532. S. 38. sfrs. 16.50.
- DAS VERBORGENE ANTLITZ. Eine Studie über Therese von Lisieux. By Ida Friederike Gorres. 1948. pp. XIII, 525. S. 47. sfr. 21.

PAMPHLETS RECEIVED

- EXISTENTIALISM AND MODERN MAN. No. 9 in Aquinas Papers Series. By F. C. Copleston, S. J., M.A. Oxford, England, Blackfriars, 1948. pp. 28. 1s.6d.
- FATHER DAMIEN. APOSTLE OF THE LEPERS. By the Most Reverend Amleto

Giovanni Cicognani, Apostolic Delegate to the United States. Brookland, Washington 17, D. C., Fathers of the Sacred Hearts, 1948. pp. 47. \$0.50.

MOSAIC OF MAN. By Francis Walsh, W. F., Ph.D. Stotlers Cross Roads, W. Va., The Distributist Book Stall, David Hennessy, 1948. pp. 20. \$0.25.

From **BLOOMSBURY PUBLISHING CO., LTD.**, 34 Bloomsbury St., London, W.C. 1, England.

THE TEN COMMANDMENTS. Pictures to Color and Prayers to Write. (This is the latest addition to the Dominican Picture Apostolate series of Outline Books.). By Sister Mary Ansgar, O.P. Price 1/.

TWELVE HOLY PICTURES. (These pictures are designed as prayer-book cards or markers, and each picture is perforated at the head so that it can be easily detached from the binding.). By Sister Mary Ansgar, O.P. Price: 1/6d.

From **OUR SUNDAY VISITOR PRESS**, Huntington, Indiana.

GOD'S PLAN FOR MEN. By Rev. Richard Ginder. Thirteen talks delivered on Faith in our Time program. 1948. pp. 56. Single copy, \$0.20 postpaid. \$8.75 per 100.

NOVENA PRAYERS AND INSTRUCTIONS ON VOCATIONS. By J.F.N. 1948. pp. 23. \$0.20. \$7.50 per 100.

SO YOU'D LIKE TO GET MARRIED. By Rev. John A. O'Brien, Ph.D. 1948. pp. 30. \$0.20. \$7.50 per 100.

WHAT IT MEANS TO BE A CATHOLIC MOTHER. By Mrs. Richard T. McSorley. 1948. pp. 15. \$0.10. \$4.00 per 100.

WITNESSES TO THE WORLD. A Popular Commentary on the Acts of the Apostles. By Daniel W. Martin, C.M., S.T.L., S.S.L. 1947. pp. 159. \$0.75. \$36.00 per 100.

From **RADIO REPLIES PRESS, FATHERS RUMBLE AND CARTY**, 500 Robert St., St. Paul 1, Minn.

THE BAPTISTS. By Rev. Dr. L. Rumble, M.S.C. 1948. pp. 36. \$0.15.

A BIRD'S-EYE VIEW OF THE FIVE KINDS OF LAW. An open letter to American legislators. Six radio addresses by Rev. Francis X. Sallaway, S.T.D., P.P. 1948. pp. 48. \$0.15.

CLEAN LOVE IN COURTSHIP. By Rev. Lawrence G. Lovasik, S.V.D. 1948. pp. 73. \$0.25.

THE METHODISTS. By Rev. Dr. L. Rumble, M.S.C. 1948. pp. 36. \$0.15.

SHADE OF HIS HAND. THE WHY OF SUFFERING. By Rev. Charles Corcoran, S.J. 1948. pp. 47. \$0.15.

THIS WAY TO THE TRUE CHURCH. By Rev. L. Rumble, M.S.C., S.T.D. 1948. pp. 30. \$0.15.

WHY ARE ANGLICAN (EPISCOPALIAN) ORDERS INVALID? POPE LEO'S SOLEMN PRONOUNCEMENT. By M. D. Forrest, M.S.C. 1948. pp. 52. \$0.15.

From **ST. ANTHONY GUILD PRESS**, 508 Marshall St., Paterson, N. J.

ABCs FOR CATHOLIC BOYS AND GIRLS. (2nd Edition). Story by Catherine Beebe. Pictures by Robb Beebe. 1948. \$0.50.

BOY WANTED. By Rev. Charles J. McCarthy. pp. 35. 1948. \$0.10.

EXTRAORDINARY GRACES AND NOTABLE FAVORS OF THE SERVANT OF GOD POPE PIUS X AFTER HIS DEATH. 1948. pp. 53. \$0.15.

LITTLE PATRON OF GARDENERS. THE GOOD SAINT FIACRE. (Second Edition). Story by Catherine Beebe. Pictures by Robb Beebe. 1948. pp. 38. \$0.50.

THE STATIONS FOR SMALL CHILDREN. To be made with mother's help. By Sister M. Marguerite, C.S.J. 1948. pp. 31. \$0.50.

TRUTH IN LOVE. Sermon delivered to the Fifth National Congress of the CCD, Cincinnati, Nov., 1939. By Francis Cardinal Spellman, Archbishop of New York. pp. 7. \$0.03.

From **THE SOWER**, Lower Gornal, Dudley, England.

THE ALTAR OF GOD. A Class Mime for Juniors. pp. 8. Price 6d.

THE CATHOLIC SCHOOLS ASSEMBLY BOOK. Compiled by Rev. F. H. Drinkwater. 1947. pp. 131. Price 6/.

THE FIVE JOYFUL MYSTERIES. Plays for older children or adults. By the Rev. F. H. Drinkwater. pp. 32. Price One Shilling.

OUR LIVING SACRIFICE. An Action Picture of Holy Mass for secondary-school-age children. By F. H. Drinkwater. pp. 11. Price 6d.



ST. JOSEPH'S PROVINCE

The Fathers and Brothers of the Province extend their sympathy and their prayers to the Rev. F. B. Gorman, O.P., and to the Revs. J. B. and A. C. Sheehan, O.P., on the death of their fathers; to the Rev. T. P. Dowd, O.P., on the death of his mother; to the Rev. L. A. Ryan, O.P., on the death of his sister; to Brother Lawrence Costello, O.P., on the death of his brother.

The Very Rev. T. S. McDermott, O.P., Provincial, has appointed the Rev. C. M. Mulvey, O.P., pastor of St. Thomas Church, Zanesville, Ohio, and has re-appointed the Rev. J. J. Costello, O.P., pastor of St. Patrick's Church, Columbus, Ohio.

The members of the province offer congratulations to the Very Rev. A. P. Curran, O.P., on his installation as Prefect Apostolic in Fukien, China, on October 12.

During August and September the following Brothers made simple profession at St. Rose Priory, Springfield, Ky. and were transferred to the House of Philosophy, Somerset, Ohio: Urban Conte, Albert Farrell, Martin Reilly, Hugh Mulhern, Aloysius Driscoll, William Cronin, Andrew McPartland, Lawrence Keitz, Thaddeus Murphy, John Dominic Barnett, Henry O'Brien, Stephen Angelini, Clement Burns, Joachim Curran, Daniel Nelan, Richard Grady, Denis Frain, Anthony Gallup, and Jude Ferrick.

The School of Theology for Laymen, conducted by the Fathers of the faculty of the Dominican House of Studies at the Catholic University in Washington, has begun its second year. The current lecturer is the Rev. T. U. Mullaney, O.P.

A course of theology based on the *Summa* of St. Thomas has been started at the Catholic Information Center in Columbus, Ohio. Sponsored by Bishop M. J. Ready, the course is taught by twelve priests from St. Joseph's House of Philosophy, Somerset, Ohio, Aquinas High School, St. Mary of the Springs College, and St. Charles College, Columbus. The Very Rev. R. E. Brennan, O.P., is chairman. The following Dominicans are among the lecturers: the Very Revs. R. E. Brennan and Paul C. Curran and the Revs. J. J. McLarney, D. J. McMahon, J. C. Taylor, V. J. Martin, J. R. Maloney of St. Joseph's; the Rev. J. F. Monroe of Aquinas; the Revs. M. P. F. Small and J. F. Whittaker of St. Mary's.

The Rev. W. D. Hughes, O.P., of the House of Studies, Washington, D. C. is giving a series of lectures in theology to lay groups at St. Matthew's Cathedral Club and at the Georgetown University School of Foreign Service, Washington.

The following Brothers received First Tonsure on September 30 at the National Shrine of the Immaculate Conception, Washington, D. C.: Clement McKeon, Dominic Rover, Louis Sukovaty, Joseph Gardner, Brendan Crowley, and Martin Connors. The following day these Brothers received the four Minor Orders.

On October 2, the Subdiaconate was conferred on Brothers Donald Danilowicz, Reginald Maguire, Justin Brodie, Chrysostom O'Brien, Richard Heath, Regis Heuschkel, Frederick Hinnebusch, Alan Morris, Flavian Morry, Edward Fallon, Stephen Murray, Hilary Kenny, Valerian Townsend, William Hill, Andrew Stickle, and Gerard Maley.

On October 4, the following Brothers received the Diaconate: John Outwater, Michael Murphy, Linus Sullivan, Kevin Connolly, Ferrer Kopfman, Theophane O'Brien, Jerome Conroy, Timothy Carney, Xavier Schwartz, Denis Plamondon, Terence O'Shaughnessy, Sylvester Willoughby, Adrian Dionne, Vincent Ferrer McHenry, John Dominic Scanlon, Benedict Joseph, Urban Voll, Gregory Mullaney, Hyacinth Putz, and Maurice Gaffney.

The Most Rev. Patrick A. O'Boyle, D.D., Archbishop of Washington, conferred all the Orders.

ST. ALBERT'S PROVINCE

SYMPATHY The Fathers and Brothers of the Province extend their prayers and sympathy to the Rev. J. W. Curran, O.P., on the death of his father; and to Brother Leo Lande, O.P., on the death of his mother.

VESTITIONS On September 12, the following postulants were clothed in the habit by the Very Rev. J. E. Marr, O.P., Prior: Brothers Louis Bertrand Snyder, David Staszak, Jude Vander Hayden, Pius Zannoni, Timothy Sullivan, Anselm Fisher, Clement Collins, Edmund Bidwell, Luke Sablica, and Cajetan Chereso.

On September 6, Brother Jerome Fluary, O.P., laybrother postulant, received the habit from Father Marr.

PROFESSIONS Brother Ralph Powell, O.P., made solemn profession on September 19, and Brother Kevin O'Rourke, O.P., made simple profession on September 16.

APPOINTMENTS The Rev. J. J. Regan, O.P., has been appointed pastor of St. John Chrysostom Church, Canton, S. D.; the Rev. D. H. Barthelemy, O.P., has been appointed pastor of St. Margaret's Church, Boyce, La.; the Very Rev. Peter O'Brien, O.P., has been appointed pastor of St. Dominic's Church, Denver, Colo. The Rev. A. H. Hamel, O.P., has been appointed Director of the Blessed Martin de Porres Mission, Amarillo, Texas and the Rev. J. S. Angers, O.P., has been appointed Provincial Procurator.

DEGREES In ceremonies at the House of Studies on September 13, the following members of the Province received the Degree of Bachelor of Sacred Theology: Very Rev. Fathers Leo M. Shea, O.P., J. I. Reardon, O.P., J. A. Driscoll, O.P., J. E. Marr, O.P., J. J. McDonald, O.P., J. W. Curran, O.P., S. E. Carlson, O.P., J. R. Gillis, O.P., and G. R. Joubert, O.P. De-

grees were presented by the Very Rev. Edward L. Hughes, O.P., Provincial. The sermon was preached by the Rev. J. L. Callahan, O.P.

On September 25, the title of Preacher General was conferred on the Very Rev. Fathers E. A. Baxter, O.P., and F. L. Vander Hayden, O.P.

THOMIST ASSOCIATION Nine Thomist groups began work in October in Milwaukee, Racine, Kenosha, Appleton, and Oshkosh in Wisconsin, and in Chicago and Springfield, in Illinois.

NEW NOVIATE The Most Rev. Leo B. Binz, D.D., Coadjutor Bishop of Winona, Minn., presided at the religious rites which formally opened the construction work on the new Novitiate House of the Province. Attending the ceremony on August 27, were groups of Fathers from Chicago, Minneapolis, and Madison, Wis., headed by the Very Rev. Edward L. Hughes, O.P., S.T.Lr., Provincial. The site of the new Novitiate is five miles west of Winona, on Stockton Hill, a 96-acre plateau commanding an impressive view. The building, of stone and brick construction, will contain a large chapel and rooms for 50 novices, 15 priests, and 10 lay brothers. The new novitiate is to be ready for the next class of novices.

HOLY NAME PROVINCE

ELECTION AND APPOINTMENTS The Very Rev. Bernard P. Condon, O.P., has been elected Prior of the Novitiate House at Ross, California. Father Condon had been formerly assigned to the Retreat Band.

The Very Rev. T. A. Feucht, O.P., has been appointed Pastor of the Church of the Most Holy Rosary, Portland, Oregon.

The Rev. T. M. Porter, O.P., has been appointed a member of the Retreat Band.

VESTITION AND PROFESSION On August 14, at the Convent of the Immaculate Conception, Ross, California, the Very Rev. Benedict M. Blank, O.P., Provincial, clothed the following postulants in the habit: Brothers Andrew Knauber, Adrian Bridgehouse, Mathias Parun, Luke Borgstahl, Eugene O'Brien, Leo Thomas, Victor Kane, Felix Cassidy, and Philip Gigrich.

On September 10, the Very Rev. Provincial received the simple profession of Brothers Fabian Parmisano, O.P., Urban Bates, O.P., and Clement Buchanan, O.P.

On September 15, Brother Hyacinth Carley, O.P., laybrother, made simple profession to the Very Rev. Bernard P. Condon, O.P., Prior of the Novitiate.

DEDICATION On Wednesday, September 15, His Excellency, the Most Rev. John J. Mitty, D.D., Archbishop of San Francisco, presided over the dedication ceremonies of the new Novitiate at Ross, California. His Excellency was assisted by the Very Rev. Provincial, the Very Rev. F. H. Ward, O.P., Prior of St. Dominic's Convent, San Francisco, who acted as deacon, and the Rev. J. H. Servente, O.P., who acted as subdeacon for the occasion.

ANNIVERSARY On Sunday, October 10, St. Dominic's Church, San Francisco, celebrated the seventy-fifth anniversary of its foundation. A Solemn Mass was celebrated for the occasion and presided over by

His Excellency, the Most Reverend John J. Mitty, D.D., Archbishop of San Francisco. The Very Rev. Provincial was the celebrant of the Mass, assisted by the Very Rev. P. C. Curran, O.P., Prior of the House of Studies, Oakland, who acted as deacon, and the Rev. Victor V. Cavalli, O.P., who acted as subdeacon. The sermon in honor of the anniversary was preached by the Rev. J. D. Fearon, O.P., Professor at the House of Studies, Oakland. After the Mass, Archbishop Mitty read a letter from the Apostolic Delegate extending the blessing of His Holiness, Pope Pius XII to all the members of St. Dominic's parish.

SISTERS' CHRONICLE

Immaculate Conception Convent, Great Bend, Kansas

Sister M. Imelda, O.P., passed away on August 11 at the age of fifty-eight, in the forty-first year of her religious profession. At the time of her death, Sister Imelda held the position of Secretary General of the Community, a capacity in which she had served since 1934.

On August 22, the Shrine of Our Lady of Fátima was solemnly dedicated during impressive ceremonies.

On September 5, Sister M. Justina, O.P., received the Catholic Choirmaster's Certificate from the Gregorian Music Institute of America.

St. Catherine Convent, Fall River, Mass.

Sister Sybillina, O.P., and Sister Angela, O.P., attended the Teachers' Institute in Boston from August 23-27.

On August 30, the Professed Novitiate was transferred to the Convent of St. Rose in Acushnet, Mass. This change was made to accommodate the increasing number of postulants and simple novices at the Motherhouse. Mother M. Dominic, O.P., was appointed Superior of St. Rose's Convent.

During the summer, three other Sisters of the Community were appointed Superiors: Sister M. Ambrose, O.P., at St. Dominic's Convent, Plattsburg, N. Y.; Sister M. Dalmatius, O.P., at St. Ann's Convent, Moores Forks, N. Y.; and Sister M. Villana, O.P., at St. Augustine's Convent, Peru, N. Y.

Foreign Mission Sisters of St. Dominic, Maryknoll, N. Y.

In September, three Maryknoll Sisters occupied a primitive convent at Korror, a principal settlement in the Southwest Pacific. As the first Sisters ever to labor on the Palau Islands, they augment the small number of missionary priests and Sisters in the Vicariate of the Caroline and Marshall Islands.

The Sisters stationed at the convent in New York's Chinatown are now conducting English classes for Chinese women, the majority of whom have just arrived from China. The Basic English Series and a set of records arranged by the Orthological Institute of Harvard are being used. That this contact is successful in bringing the Christian doctrine into the homes of these women is substantiated by the increasing enrollment of Chinese children in the parish school. Whereas there were only twenty-three in 1945, they now number sixty-five.

Congregation of the Immaculate Heart of Mary, Akron, Ohio

Rev. P. G. Corbett, O.P., conducted a retreat at Our Lady of the Elms in Akron, August 8-14.

On August 26, the following Sisters renewed their vows: Sisters Rosemary, Marie, Peter, Mariellen, Eloise, and Gerard.

Property adjoining the Convent of Our Lady of the Elms was recently purchased to be used as a Juniorate for prospective candidates. Known as Clarissa Hall, the building was formally opened on August 30 and the event commemorated with a high Mass and outdoor Benediction. Immediately after Benediction His Excellency, the Most Rev. Floyd L. Begin, S.T.D., Auxiliary Bishop of Cleveland, broke ground for the proposed high school and auditorium.

On September 19, Rev. Robert E. Sheridan, M.M., preached the annual recollection day retreat at Our Lady of the Elms for the Catholic Daughters of America.

Dominican Sisters of the Sick Poor, New York, N. Y.

The annual retreat was conducted by the Very Rev. W. P. Doane, O.P. At its close on September 10, Miss Helen Creighton (Sister Mary Martin Kevin) of Washington, D. C., and Miss Kathryn Ann Mangen (Sister Mary Francis Xavier) of Minneapolis, Minn., were clothed in the Dominican habit, and Sister Joseph Maria and Sister Mary Christopher pronounced their temporary vows.

The Right Rev. Monsignor Martin A. Scanlan, Pastor of St. John's Church, Bronx, preached the sermon and officiated at solemn Benediction of the Blessed Sacrament with which the ceremony closed. Other priests present were: the Very Rev. Eugene F. Higgins, M.M., Rev. William J. Ward, Rev. Vincent J. Loneragan, Rev. J. S. Kennedy, O.P., Rev. A. L. McEneaney, O.P., and Rev. J. J. Durkin, O.P., Chaplain to the Sisters.

The Dominicanettes held their first meeting of the season on Rosary Sunday, at which Rev. John A. Goodwine presided.

Monastery of Our Lady of the Rosary, Summit, N. J.

During the latter part of the retreat in honor of St. Dominic, a triduum was preached by Rev. Ignatius McCormick, O.F.M. Cap.

The twenty-seventh annual Rosary Pilgrimage was held on the Monastery grounds on Sunday, October 3. The exercises began with an outdoor procession led by the Very Rev. H. H. Welsh, O.P. When the procession returned to the Chapel, four Holy Name men held the baldachin of Our Lady on their shoulders in the sanctuary while the Act of Consecration to the Immaculate Heart of Mary was read by Rev. E. L. Phillips, O.P., and a hymn to Our Lady of the Rosary was chanted by the Nuns. The sermon on this occasion was preached by Rev. M. M. Hanley, O.P., and devotions closed with solemn Benediction.

The annual Community retreat was preached by Rev. W. L. Whalen, O.P., from November 3 to 12.

On November 20, His Excellency, the Most Reverend James A. McNulty, D.D., Auxiliary Bishop of Newark, presided at the investiture ceremony for one postulant. The accompanying sermon was delivered by Rev. Henry J. Murphy.

Congregation of St. Catherine of Siena, Racine, Wis.

On August 4, the feast of St. Dominic, the following Sisters celebrated the

Golden Jubilee of their religious profession: Sister M. Fulgence Franz, O.P., Sister M. Camilla Martin, O.P., Sister M. Germaine Mich, O.P., Sister M. Veronica Schlecher, O.P., and Sister M. Thaddea Bleidorn, O.P. The day also marked the Silver Jubilee of twelve other members of the Congregation.

The two retreats at the Motherhouse during August were given by Rev. T. H. Dailey, O.P., and Rev. T. J. Treacy, O.P.

Twelve novices made their first profession of vows on August 15, and seventeen postulants received the habit of the Order the following day.

Two floors of the new twelve-room addition to St. Catherine's High School were ready for use in September. The student enrollment for the current year is close to one thousand.

Rev. R. D. Goggins, O.P., has been appointed Head of the Religion and Philosophy Departments at the Dominican College of St. Catherine.

The Very Rev. W. R. Lawler, O.P., conducted a retreat for tertiaries at St. Catherine's, October 8-10.

St. Mary of the Springs, Columbus, Ohio

American Children Through Their Books, which made its initial appearance last May, was so favorably received by educators and reviewers in this country and in England that it has recently gone into its second printing. The author of the book, Sister Monica Kiefer, O.P., formerly Dean of the College of St. Mary of the Springs, is now an instructor in History at Albertus Magnus College, New Haven.

In June, Sister Mary Urban Cullen, O.P., received a Ph.D. degree in Zoology from Yale University, and Sister Rita Mary McBride a Ph.D. degree in History from the same institution.

Death claimed two Sisters during the past few months: Sister Sabina Magruder, O.P., on August 21, in the thirty-eighth year of her religious profession, and Sister Madeleva Klaus, on September 13, in the twenty-first year of her religious life.

Sister M. Lucy, O.P., and Sister M. Celestine, O.P., attended the Convention of the Association of Ohio Registrars which convened from October 20-22 at the Universities of Akron and Kent State.

Sister Mary Ruth, O.P., was recently re-elected chairman of the Columbus Unit of the Catholic Library Association.

Congregation of St. Thomas Aquinas, Tacoma, Wash.

Summer retreats were conducted at the Motherhouse by Rev. Bernard Condon, O.P., and Rev. P. M. Purcell, O.P. At the close of the first retreat Miss Angela Welch (Sister Mary Jude) received the habit, and Sister Mary Vincent and Sister Mary George made their final profession.

During the summer vacation the new Convent of Holy Rosary parish, Seattle, was completed, and the Convent attached to Holy Cross Church, Tacoma, renovated.

On August 10, Sister Mary Margaret McNerthney passed away after a brief illness. A solemn requiem Mass was sung at the Motherhouse for the repose of her soul.

On August 31, the Novitiate was transferred from Marymount to Mount St. Dominic Convent on the campus of Tacoma Catholic Junior College, recently converted into a Sisters' College.

With the commencement of the scholastic year in September, Our Lady of the Lake School in Seattle opened with eight grades and a kindergarten, while the parish

of St. Vincent de Paul, San Diego, inaugurated its School with six grades and a kindergarten.

A high Mass of Thanksgiving was celebrated on October 24 to commemorate the sixtieth anniversary of the establishment of the Congregation. Assemblies were held in the schools conducted by the Sisters of the Community to honor the pioneer founders, Mother Mary Thomasina, Mother Mary de Chantal and Sister Mary Aloysia.

St. Cecilia Congregation, Nashville, Tenn.

The Dominican Sisters of St. Cecilia Congregation staff the new St. Lawrence School in Joelton, Tenn., which opened in the fall. The Sisters also teach Catechism on Sundays to children on Gallatin, Murfreesboro and Old Hickory, Tennessee towns which lack parochial schools.

Three young ladies from Mexico are enrolled in St. Cecilia Academy this year. Besides following a regular course of studies, they are especially interested in mastering the English language.

The Nashville English Club met at St. Cecilia Academy on October 21. Miss Catherine Winnia, instructor in Speech and Dramatics at Ward-Belmont College, Nashville, was the speaker for the occasion and chose as her subject *Trends in the Modern Novel*.

In the early part of December, Sisters Miriam, Roberta, Columba, and Perpetua attended the annual convocation of the Southern Association of Secondary Schools and Colleges, held in Memphis, Tenn.

The annual bazaar for the benefit of home and foreign missions was held on December 11 at St. Cecilia Academy. The affair was sponsored by the Sodality of the Blessed Virgin Mary and the proceeds distributed to the missions in Tennessee and other parts of the United States. A check was sent to the Dominican missions in foreign countries.

Congregation of St. Mary, New Orleans, La.

The Very Rev. E. L. Hughes, O.P., Provincial of St. Albert's Province, visited the Motherhouse, Novitiate and College, and granted a holiday for all.

Rev. J. S. McHatton, O.P., succeeded Rev. J. A. McInerney, O.P., as Chaplain of the Motherhouse and College.

Rev. E. C. Lillie, O.P., Chaplain of the Novitiate, conducted the Holy Hour Triduum which was ordered by the Archbishop of New Orleans to commemorate the tenth anniversary of the National Eucharistic Congress. The Triduum was immediately followed by Forty Hours' Devotions during which sermons were preached by the Very Rev. E. A. Baxter, O.P., the Very Rev. B. A. Arend, O.P., and Rev. E. C. Lillie, O.P.

Rev. Joseph Buckley, S.M., Vice-Rector of Notre Dame Seminary, New Orleans, addressed the students at the Convocation of the College on *The Ultimate Goal of Education*.

Rev. Theodore Ray, S.J., of Loyola University, preached the sermon at the Mass which marked the annual homecoming day of Dominican alumnae.

Sister M. Louise, O.P., President of St. Mary's Dominican College, has been appointed to the state committee for the certification requirements for Louisiana teachers.

After three years leave of absence, Sister M. Monica, O.P., returned to the College as Head of the French Department.

On September 8, Misses Dorothy Dawes, Mary Maranto, Mary Ellen von Wolff and Rita May Marin entered the Postulate.

Congregation of St. Catharine of Siena, St. Catharine, Ky.

Rev. J. R. Desmond, O.P., Professor of Philosophy and Religion at St. Catharine Junior College, celebrated the Mass of the Holy Ghost on September 17. After Mass, Rev. J. R. Clark, O.P., Chaplain of the Sisters, gave a short talk to the faculty and student body on the value of a Catholic education.

On October 1, the traditional cap and gown ceremony was held in St. Catharine Chapel. Mother Margaret Elizabeth presented the eligible students to Rev. J. R. Clark, O.P., who conferred the academic awards. A sermon followed in which Father Clark reminded the students of the significance of the ceremony and exhorted them to fidelity in their college training.

Rev. Matthew Chen and Rev. Bartholomew Fu stopped briefly at the Motherhouse on their way to St. Rose Novitiate where they received the Dominican habit on October 4.

On October 11, the Mozart Trio, Hendrik de Boer, tenor, Claire Wellman, violinist, and Vierlyn Dueer, pianist, presented an appreciative interpretation of classic and contemporary music.

Twelve young women from the Boston archdiocese entered Rosary Academy, Watertown, Mass., to begin their postulancy of six months. After completing a semester of study and religious training they will leave for the Novitiate in Kentucky.

Courses for the Sisters are being given each Saturday at Rosary Academy, Watertown, Mass., by Rev. C. B. Morrison, O.P., a member of the Providence College faculty.

Recent letters from the Sisters in Puerto Rico recounted interesting activities in this new mission field of the Congregation.

Dominican Sisters of the Perpetual Rosary, Union City, N. J.

On August 4, the feast of St. Dominic, Rev. Matthew Rigney, O.P., of the English Province, sang the high Mass and officiated at the entire Office of our Holy Father.

Two postulants recently entered the Cloister: Miss Dorothy Edgar of Brooklyn, N. Y., on August 22, and Miss Elizabeth Eenterlin of Middle Village, L. I., on September 8.

The Community was honored with a visit from His Excellency, the Most Reverend George Leech, Bishop of Harrisburg, Pa., who said the Community Mass, gave an inspiring talk to the Sisters and imparted his blessing to all.

The solemn high Mass on September 12 was celebrated to commemorate the Silver Jubilee of Sister M. Hyacinthe and Sister M. Constance. The Mass was sung by Rev. James Keenan, O.F.M., who was assisted by Rev. Robert Savage, S.C., as deacon, and Rev. Connor Smith, C.P., as sub-deacon. The sermon on this occasion was delivered by Rev. Roland Burke, O.F.M.

On September 19, Rev. Anthony Bryce sang a solemn high Mass to honor another Silver Jubilarian, Sister M. Alberta. Father Bryce was assisted by Rev. William Harding, C.P., deacon, and Rev. Damian Reed, C.P., sub-deacon. Father Harding preached the sermon.

Rev. M. A. Snider, O.P., conducted the services on October 3, the feast of the Most Holy Rosary. As usual, roses were blessed and distributed to all, and a colorful procession of children followed.

The annual Community retreat was conducted by Rev. C. L. Davis, O.P., from December 10-19.

Congregation of the Most Holy Name, San Rafael, Calif.

The seventeenth session of the Pacific Coast branch of the Catholic University of America was held at the Dominican College of San Rafael this summer. The opening was deferred a day to permit the faculty and students to attend the consecration of His Excellency, the Most Reverend James T. O'Dowd, Auxiliary Bishop of San Francisco, who had been a member of the summer session faculty for several years. Later in the summer, Bishop O'Dowd visited the campus, addressed the members of the session and officiated at solemn Benediction.

Toward the end of the summer session a signal honor was conferred on the Right Rev. William J. McDonald, a faculty member, who, together with the Right Rev. Martin J. Higgins, was raised to the dignity of Domestic Prelate by His Holiness, Pope Pius XII. Both are priests of the archdiocese of San Francisco and both serve on the regular faculty of the Catholic University of America. The investiture services were conducted at the Dominican College by His Excellency, the Most Reverend John J. Mitty, Archbishop of San Francisco, on August 6 in conjunction with the graduation exercises of the summer session.

The regular series of concerts at Dominican College was resumed on September 21 with Luigi Silva, internationally known cellist, as the guest artist, and Carl Fuerstner at the piano.

On October 12, Jan Popper, former conductor at the Prague Opera House, lectured on folk dancing and was capably assisted by his wife and a group dressed in native Czech costumes. Dr. Popper is well-known in the West for the production of *Peter Grimes* which he directed in the San Francisco Opera House last June.

Holy Cross Congregation, Amityville, N. Y.

Sister Irma and Sister Judith, members of the Social Mission of the Holy Ghost in Budapest, Hungary, who are soliciting funds for their Order, spent a week in retreat at Queen of the Rosary Convent, Amityville.

Fifty-seven postulants entered the Novitiate on September 8, the feast of Our Lady's Nativity.

On October 10, ground was broken for the erection of a retreat house for the Sisters of Holy Cross Congregation. The proposed building is expected to accommodate one hundred twenty Sisters.

In response to the request of His Excellency, the Most Reverend James McManus, C.S.S.R., Bishop of Ponce, Puerto Rico, that several Sisters staff the newly-founded University of Santa Maria of Puerto Rico, Mother M. Anselma assigned Sister M. Teresa Gertrude to teach English and Sister M. Verona the methods in teaching Elementary Science and Arithmetic. Mother Anselma also attended the solemn Mass of the Holy Ghost on October 12 when the University was formally opened and dedicated by His Eminence, Francis Cardinal Spellman, Archbishop of New York.

The Convent attached to the Dominican Commercial High School, Jamaica, N. Y., is nearing completion and the Sisters hope to occupy it sometime in December.

A Biblical Institute, sponsored by the Catholic Biblical Association of America for the High School Teachers of Brooklyn, was conducted for three days in Bishop McDonnell Memorial High School, Brooklyn, N. Y. More than six hundred high school teachers attended the lectures given by the Very Rev. John E. Steinmuller, S.S.L., Consultor of the Pontifical Biblical Commission, Rev. Matthew P. Stapleton, S.S.L., Rev. Richard Kugelman, C.P., and Rev. George Denzer.

St. Catherine's Hospital in Brooklyn recently obtained a \$10,000 grant for cancer research.

A new Catholic High School, Santa Teresita, was opened at Naranjito, Puerto Rico, with a registration of ninety students.

Sacred Heart Convent, Springfield, Ill.

The Sisters of Sacred Heart Convent were saddened by the death of His Excellency, the Most Reverend James A. Griffin, D.D., Bishop of Springfield, who passed away on August 5. Many of the distinguished members of the hierarchy who attended the funeral were guests at the Convent, among them His Excellency, the Most Reverend Edward C. Daly, O.P., Bishop of Des Moines, and the Very Rev. Timothy H. Sparks, O.P., Socius to the Master General.

Mother M. Imelda and Sister M. Ceslaus attended the ceremonies in St. Pius Church, Chicago, when the title of Preacher General was conferred on the Very Rev. E. A. Baxter, O.P., and the Very Rev. F. L. Vander Heyden, O.P.

On August 19, Rev. Monsignor William F. Haug, Chaplain of Sacred Heart Convent, sang a high Mass of Thanksgiving in commemoration of the seventy-fifth year the Sisters of the Community have labored in Illinois. The Sisters spent the day in adoration before the Blessed Sacrament in gratitude to Almighty God for the countless graces and blessings bestowed on them during that span of years.

Sister M. Pauletta is the Principal of the new parochial school in Little Flower parish under the care of the Dominican Sisters.

Sister M. Isabelle and Sister M. Domitilla attended a meeting of the Central Region of the Catholic Theatre Conference, held in September at Loyola University. The President of the Association, Rev. Karl Schroeder, presided at the meeting which discussed the activities for the coming year and strongly urged the members to attend the National Convention in Los Angeles next June. Many representatives declared their intention to produce *Lady of Fátima*, a new play by Rev. E. U. Nagle, O.P.

On October 10, the Thomist Association of Springfield held its first meeting of the 1948-49 series at Sacred Heart Academy. An excellent lecture on *The Meaning and Scope of Metaphysics* was given by the Very Rev. J. L. Callahan, O.P.

Dominican Sisters of the Perpetual Rosary, Milwaukee, Wis.

The National Shrine of Our Lady of the Rosary of Fátima, erected on the Convent grounds, has become a favorite place of prayer and pilgrimage for the people of Milwaukee and the surrounding districts.

On September 21, Rev. S. J. Gaines, O.P., conducted an all-day Pilgrimage at the Shrine for five hundred members of the Archdiocesan Council of Catholic Women. These services included a Mass at the Shrine, a Rosary procession in which the statue of Our Lady was carried around the block, a Question Box, and the Holy Hour which concluded the Pilgrimage.

Sixty Christian mothers from Holy Name Parish, Racine, made a Day of Recol-

lection at the Shrine on September 28, under the direction of Rev. A. M. Klink, archdiocesan director of the Propagation of the Faith.

On Rosary Sunday, the annual Rosary procession was conducted at the Shrine by Rev. S. J. Gaines, O.P. Fifteen hundred people attended these services, and fifty girls took part in the procession.

Many volunteer families recited the Family Rosary every evening during October at the Shrine of Our Lady of the Rosary of Fátima.

Rev. S. J. Gaines, O.P., preached the annual Fátima novena from October 4-12.

The Ave Maria Guild and the Mantle Guild made a Day of Recollection at the Shrine on October 10, under the guidance of Rev. S. J. Gaines, O.P.

On October 12, the yearly procession from St. Anthony's School to the Shrine was held. Five thousand people marched in the procession and recited the fifteen decades of the Rosary. There followed a sermon by Rev. A. M. Klink, and the services closed with solemn Benediction of the Blessed Sacrament.

On the following day, which marked the thirty-first anniversary of Our Lady's last appearance at Fátima, a solemn high Mass was celebrated by Monsignor George Meyer, assisted by Rev. James Kelley as deacon, and Rev. Richard Baer as subdeacon. The sermon on this occasion was delivered by Rev. Francis Schneider, Rector of St. Francis Seminary.

In the evening, the Blessed Sacrament was carried in procession to the outdoor Shrine where solemn Holy Hour was conducted. The sermon at this closing of the Fátima festivities was preached by Rev. S. J. Gaines, O.P.

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